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INFANT SCHOOL ECHO;

OR, A

PRACTICAL COMPENDIUM

OF A

System of Infant Education.

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*Price 1s. 6d.*



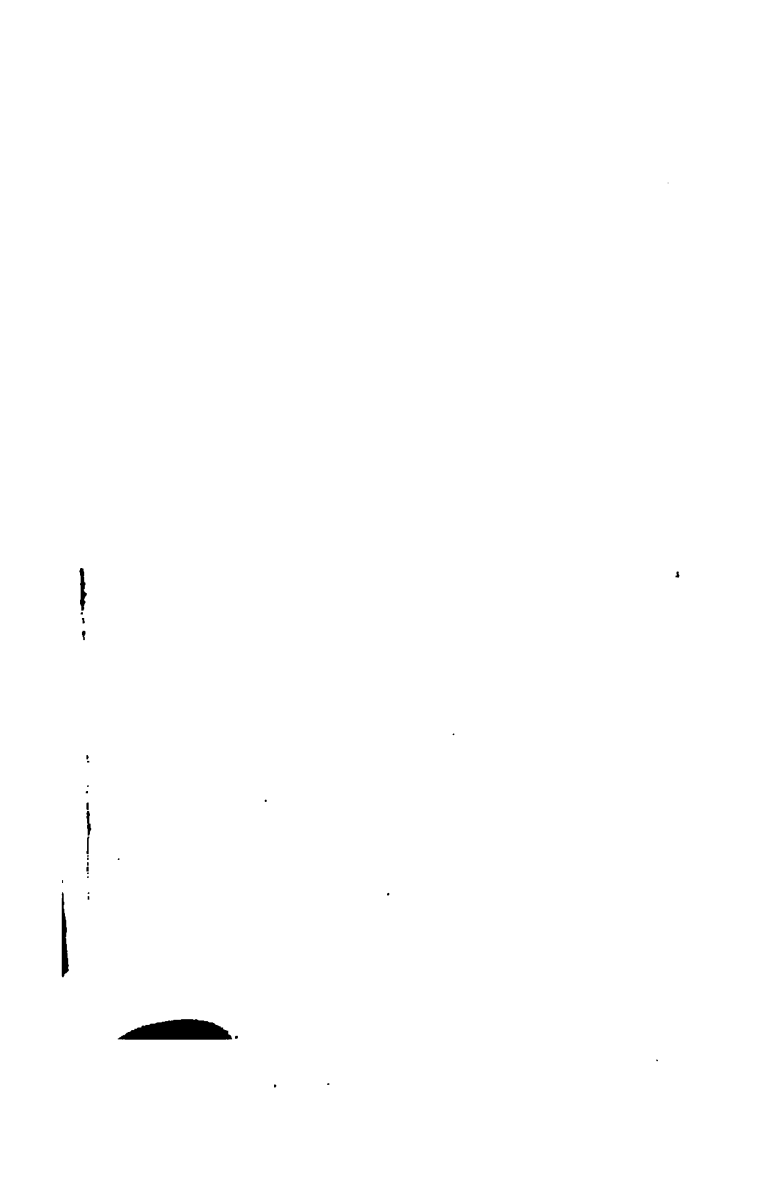
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THE  
INFANT SCHOOL ECHO,  
AND  
NURSERY GUIDE.

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BY J. R. BROWN,  
*Author of "An Essay on the Cultivation of the Infant Mind."*

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"I would rather lead one little child to Jesus, than attain the scientific stature of Newton, the metaphysical acumen of Locke; achieve the conquest of a thousand fields, or rise to the possession of a thousand crowns."

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SECOND EDITION, ENLARGED.

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1843.

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TO MRS. JOSEPH WILSON,

OF BRIGHTON,

AND

MISS SYMES,

OF FENCHURCH-STREET,

THIS LITTLE PUBLICATION IS RESPECTFULLY

DEDICATED

BY THEIR OBLIGED SERVANT,

J. R. BROWN.

*Infant School, Spitalfields,  
Jan. 1843.*





THE  
INFANT SCHOOL ECHO,  
AND  
NURSERY GUIDE.

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IN the discharge of my duty as a teacher of babes, I have ever found it necessary to adhere to a plan. The following compendium is the enlargement of a weekly course of instruction drawn up some years ago, at the request of a benevolent lady, for her village schools. Two editions of this little performance met with an encouraging reception from the public, and the Author determined in sending forth what may be regarded as a third edition,\* to enter into detail. To effect this purpose, he noted down the labour of one week, and trusts that this little work will prove an acceptable service to those who are interested in the present, permanent, spiritual, and everlasting welfare of little children.

There is one point to which the public mind has not been sufficiently directed, or to which it has not fully yielded; namely, the moral bearing of the system. I would that I possessed talents equal to the task of arousing my countrymen to a practical consideration of this infinitely important subject. Could those especially who profess to be the friends of human kind, be brought to a full recognition of the imperative mandate of Jehovah, "Ye must be born again;"

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\* Preface to the first edition.



could they be led to a deep and powerful sympathy with the stirring interrogation, "How shall we escape, if we neglect so great salvation?" could they be excited to pray, plead, supplicate, yea, agonize, in all vehemence of desire and the simplicity of faith, for the accomplishment of the prophetic promise, "All thy children shall be taught of God,"—education would tell with ten-fold greater energy on the rising generation.

Fathers, mothers, guardians, ministers, teachers, magistrates, judges, senators, princes, come, O come, to the help of the Lord against the mighty; and, for the sake of the rising race, do not sanction Sabbath-trading and profanation, parading in Hyde Park, &c. Discountenance, yea, frown upon, the ball-room, the theatre, and those sinks of sin, ruin, and perdition, the gaming-houses. Do fully turn to God; turn this day; fall on your knees, and pray till your eyes are suffused with tears, and your hearts are melted into very tenderness. Believe on Jesus with all your soul, and you shall surely find mercy. God will speak to your heart, to your inmost being, in mercy, as he has to mine. But sin, in all its forms, however specious, pleasurable, or profitable, must be abandoned. "If I regard iniquity in my heart, the Lord will not hear me." While righteousness exalteth a nation, sin is a reproach to any people; and we, alas! alas! with a constitution based on the Bible, are "a sinful nation, a people laden with iniquity;" and there is no way of escape from temporal calamity, and the *fierce anger* of the Almighty, but by a personal, *social, and national* abandonment of sin, coupled



with a heartfelt and instant trust in Christ for individual, present, full, and everlasting salvation. Again I urge, in the name of the Most High, come to the help of the Lord, in the prayerful, spiritual, and orthodox education of the rising generation. Pity, O pity, little children ! They are cast upon your sympathy by the God of all grace : care for them ; you may lead them to heaven, or ruin them for ever. Let me speak on their behalf ; let my plea come home. Train them for Jesus and heaven ; the God of love, the Christ of God : the Holy Ghost demands this service of you, and it is a reasonable one. Do not cast away my words because I fill a humble station in society. Are they not the words of truth and soberness ? Does not your conscience now, while you read, bear witness to the correctness of them ? Then do them justice ; do yourself justice ; do the blood of Jesus justice ; and bring the little ones to him for his blessing. Confirm precept by example ; come to him first yourself, make sure your hold here ; and do make a point of keeping holy the Sabbath, now-a-days most awfully trifled with by professors of religion. Ministers and hearers are seen on this holy day riding to their different places of worship, in coaches, cabs, and omnibuses. I have been often pained at what has transpired before mine eyes, in the vicinity of the metropolis. It is imperative on all who have erred, to put away the evil. Do not cavil at the law, but keep it :\* and then imitate the conduct of Ezra, who proclaimed

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\* I do not include weak or aged persons, who must needs be carried.



a fast by the river Ahava, that they might seek of the Lord a right way, for themselves, for their little ones, and for all their substance. (Ezra viii. 20—23.) Happy shall I be, if by any means I can excite parents and teachers to care more and do more for the young. It would be productive of much good, if the children belonging to our different churches could be brought together once in every three months, say of a Sabbath morning. The Minister could address suitable words to them, and bespeak the united prayers of the congregation on their behalf. What a lovely sight to behold fathers and mothers combining with their little ones to seek the Lord. When this is done, and done as it should be, complaining and riot shall cease, the earth shall yield her increase, and God, even our own God, shall give us his blessing: O that he would arouse the professors of religion in this country! Some of these, though loaded with riches, have done scarcely anything to spread the Gospel. Interrogate them about erecting a school or place of worship, and they ask in a panic, "Where is the money to come from?" You might easily answer, "From your banker, Sir;" but they give a practical answer themselves, by the erection of useless, yet very expensive, appendages to their dwellings; and will it not be found, at the last day, that though some have given a portion to charitable purposes, it is nevertheless not a tithe of the property devoted to luxury. Surely God has a controversy with the merchants and worldlings of this country on account of these matters? Is there not a *cause*? *Has not a mint of wealth been sacri-*



ficed to folly by rich and poor that might have been applied to the temporal and spiritual improvement of our countrymen. I should be glad, therefore, if meetings were convened in all the churches and chapels throughout the nation every Friday, to entreat the Lord to turn his threatened anger away. The increasing population has been allowed to overspread and settle down on immense districts, while nothing like adequate provision has been made for their religious wants. It is however a solace to know that some of God's people do feel concerned at the overspreading abominations of the day; and though not possessed of princely fortunes, are distinguished by princely liberalities. These consistent Christians wish the poor man to live in peace here, and dwell with God for ever. All hail! ye genuine friends of human kind. "I do shake hands with you all in my heart this day; \* and mean, by divine grace, to meet you in those blissful regions where the ghost of a miser shall never come.†

It will be quickly perceived by all who admit the propriety of the preceding remarks, what sort of persons are necessary as agents in this arduous toil? The office of infant school teacher is one of very great responsibility; he has an indescribable amount of moral power (instrumentally considered) over the child in its best state, the morning of life, and this power must be employed in training it for immortality. Viewing the work, then, in the

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\* A saying of Peter Jones, the Indian Chief.

† See *Infant Cultivation*, pp. 28—33, 155.



light of eternity, (and he who is unwilling to bring himself and it to this test has no business with the employment,) it strikes me, that those who are entrusted with the education of infants will have as heavy an account to render to their Judge, as those who preach the Gospel to crowded congregations. Reader, whether parent or teacher, was thy mind ever impressed with this momentous subject? Were you ever led to look on the children as fallen and depraved, but immortal, creatures; that their derived, dependent, and conscious being will exist for ever in endless happiness or everlasting woe? Was thy heart ever moved to serious reflection on thy own state, character, and destiny? Didst thou ever yield to the conviction, "I am a polluted and guilty creature?" And didst thou ever cast thy poor and wretched soul, with all its weight of condemnation, of immortality, or deathless existence, on the infinitely meritorious blood of Him who came into the world to save sinners, and who is emphatically "the Lamb of God, which taketh away the sin of the world?" Do you know these things experimentally? If not, whatever deference may be awarded to you on the ground of respectability or sufficiency of professional attainments, you are but ill prepared for the moral culture of the human mind. If "an undevout astronomer is mad," what can be said of you? O repent, forsake every sin, cry to God for help; read the Bible, haste to hear the Gospel; pray for pardon, conscious pardon; believe on Jesus, and "you shall not perish, but have everlasting life." *Cry to God, cry now, in the language of Dr. Watts,*



“Assure my conscience of its part  
In the Redeemer's blood;  
And bear thy witness with my heart,  
That I am born of God.”

Come to the Saviour; “All things are now ready.”  
“Behold, now is the accepted time; behold, now  
is the day of salvation.” “Whosoever will may  
come and take of the water of life freely.”

“What a charge, then,” says Flavel, “lies upon  
parents and teachers. O parents, consider with  
yourselves what strong engagements lie upon you  
to do all that you are capable of doing for the  
salvation of your children. You and they must  
shortly part, and never meet again till you meet  
at the judgment-seat of Christ; and it will be a  
inconceivably dreadful day to see them stand at  
Christ's left hand; there cursing the day that  
ever they were born of such ignorant and neg-  
ligent, such careless and cruel parents, as took no  
care to instruct, reprove, or exhort them. O  
who can think without horror of the cries and  
curses of his own child in hell, cast away by the  
very instrument of his being.”

These things premised, we remark, the teacher  
must live in the spirit of prayer. I do not know  
of any employment that calls more urgently for  
the vigorous exercise of this duty than that of  
training up a child in the way he should go. He  
must, too, keep aloof from gay company, shun every  
kind of dissipation, fine dress, late hours, dram-  
drinking, smoking, &c., &c.; take all possible  
care of his health, and live in constant prepared-  
ness for heaven. Here is our stand, and lower  
than *this* we dare not come; with the banner of



the cross we stand or fall ; our dearest comforts drop from thence ; our highest hopes are centred there ; our strongest joy flows from Christ, the eternal source of light and life and love divine ; thither we would by precept and example lead our little flocks.

As the employment, even in the best stations, is sure to work prejudicially on the nervous system, and on the constitution generally,\* it will be well for the teacher to fill up part of his leisure time in some exercise of a useful character, calculated to subserve the good of mankind, and afford him suitable recreation. I would then suggest, that the distribution of religious tracts and hand-bills would secure this two-fold object. This labour would necessarily lead him into the air, extend his knowledge of men and things ; and prove, if rightly done, an acceptable service in the sight of God. He should apply to some in-

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\* Several employed in school-work suffer much from soreness in the throat. The best remedy I have tried for this is borax ; chemists supply it in lumps or powder. If this be dissolved in the mouth, as you would a lozenge, taking at the same time a little cooling medicine, the soreness will be removed.

I have realized the good effects of the following mixture in removing an obstinate cough. A very few quassia chips or shavings put in a pint of water, with a full ounce of Spanish liquorice, let it boil down to half a pint, add two drachms of laudanum, sweeten the liquid with honey, and take a large table-spoonful at bed-time every night till health is restored.

When oppressed with heat, I have frequently obtained relief by holding my hands in cold water: this safe and *simple practice* will cool the whole system, and prevent *much indisposition*.



fluent and pious person or persons in his neighbourhood, and request a supply of tracts, and thus obtain the means of doing and receiving good.

We shall next advert to the government of the children. To secure this, the teachers themselves must be governed or led by the Holy Spirit: no human resolutions or moral maxims will do without his all-sufficient help and blessing. Instructors, then, must govern the school as pious and intelligent parents do their children. The pupils must be regarded as an adopted family. To control them we must labour to secure their affection; taking the Scriptures as our rule; note the paternal character of God; survey his conduct as the moral Governor of the world. He first instructs man, then warns. If this does not lead to repentance, he takes the rod of correction: here then is the model. Describe to the children, in a very simple way, the evil of sin as a transgression of God's holy law. Show them that sin must not be committed, because the Lord has forbidden it; that obedience must be rendered, because he requires it; that from the sacred command there is no appeal. Mark the effect of transgression,—sin brings misery, suffering, death, and perdition. The teacher in this case, as the Gospel Minister in another, is in Christ's stead. (2 Cor. v. 20.) With some, the first and last thing is punishment; every fault is met by vindictive measures: whereas all the means employed to restrain sin and elevate the moral condition of the child should be corrective. I do not mean to say *that punishment is not necessary in some cases*;



I fully believe it is. The following has been the writer's practice upon the conviction of a child for fighting. He has assembled the school in the gallery, referred to the foregoing principles, and generally remarked, "You see what this naughty child has exposed himself to; he has put another child in pain, but does not like to be pained himself." One of his schoolfellows will call out, "Do not punish, but correct him." Another, "Have patience with him; try to make him better without punishing him." "Well, children, I do not want to hurt him; I want to do him good." Fix their minds on this. Another little reasoner is now ready with, "Forgive him this once, perhaps he will not do so any more." These lectures frequently make deep and useful impressions on the offender's mind, and supersede the necessity of punishment. If, however, the offence is repeated, if it appears to be a habit, then we bring the culprit before the school again, and inflict pain generally by a pat on the hand. Another method is adopted with refractory children. Many of the little ones, when they first come, are much addicted to fighting and scratching, and would, if not stopped, do much violence. We always let the children see by our looks that we abhor such conduct: and to cure them of the evil, secure their hands with a soft cloth.

If we detect a child in telling lies, we refuse to receive its testimony till we have reason to believe it is corrected. I have tried these methods for nineteen years, and see no reason to alter my practice.

*The legitimate authority of the teacher must*



be sustained ; for where any one is allowed, either directly or indirectly to nullify this, they subvert the moral order of the school, strengthen hypocritical feelings, and inflict an irreparable injury on the child. Mark the following narration.

In a certain school, a clever boy was often called forth by a visiting member of the local committee to *exhibit*. The teacher frequently found it necessary, because of the awful conduct of this child, to impose silence upon him ; but his good intentions were frustrated by the indiscretion of the person referred to. This visitor entered the room one day with a party. The child had been repeating his bad practices, and, as a remedial measure, he was of course separated from the other children. The visitor, however, required him to stand out, as on former occasions. The teacher expostulated, but in vain. "The company *must see the system*." (A sad specimen.) But now he defied his infatuated admirer in refusing, though coaxed, to act or speak. The individual in question now reaped, in mortified pride, the effect of this folly ; and, it is to be hoped, brought forth fruits meet for repentance.

I wish now to direct the reader's attention to the exegetical or explanatory texts appended to the ten commandments. They were selected with care, and with a simple desire to illustrate scripture by scripture. The Bible lessons for every week have been arranged on the same plan, and with the design of bringing the principal facts of God's book before the children as far as could be in chronological order. Let the parent, school-teacher, or nursery governess, commence the year



with the first subject in the list. Make this, with the passages referred to, the theme of conversation during the first week in January; and proceed in the same way with the whole series to the close of the year.

It was from a thorough conviction that the process of infant education required simplifying and systematizing that the following pages have been written. For after all that has appeared on the subject, something was necessary in the form of a journal to give the public a simple and comprehensive view of the system; something that should enable teachers, whether in the school or nursery, to work with greater effect.\* It is desirable to economize our means of doing good, for in attempting too much we do nothing. I therefore rejoice in being able once more to cast my mite into the treasury; and request all who may select from this,† as they have done from another publication, to give the extracts in the original words: they came from a heart deeply impressed with the important theme.

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\* Some of the pieces it will be seen are adapted to children in better stations than ours. I have marked such pieces thus \*. The nursery governess or the family tutor will be able, from the possession of suitable materials in globes, maps, models, mathematical instruments, &c., to carry out my plan with success.

† It is easy for those who have the use of their eyes to follow a beaten track. But many would find it difficult to apply the sententious lines of Robert Barron to their publications:

*"You may think from a book I took it;  
But from my own block I shook it."*



I have seen one of my little rhymes in a certain pamphlet stripped of its evangelical sentiments.\* The friends of the infant poor need to be put on their guard against these specious attempts to cast the veil of a spurious philosophy over the essential glory and atoning sacrifice of our divine Redeemer; and let those who vainly imagine that their scepticism can better the moral, intellectual, or civil condition of any people, look at the history of France, especially the records of 1793, and no longer "weary themselves for very vanity." (Hab. ii. 12; John iii. 19.)

These miserable contemners of experimental religion must nevertheless *seem* to be religious, and, therefore, in their publications you have something about virtue, honesty, and good order, &c.; but they do most carefully pass over the doctrines of the Trinity, original sin, repentance, justifying faith, the sense of sin forgiven, regeneration, or the new birth; in short, whatever pertains to the work of the Holy Spirit. In some cases, when pressed on these saving realities, their specious evasion is, "O Madam, or Sir, we leave these things to the Clergyman of the parish, or the visiting Minister: my talents are too humble to attempt the inculcation of such mysteries; besides, we may make the subject too common." And some of those who visit schools are beguiled by these fair speeches. "What low views," say they, "that good man has of himself! what judi-

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\* The piece referred to begins thus,

"Holy Saviour, Prince of glory."



cious remarks! what an amiable character!" These things have been, and are, a sad hinderance to the proper instruction of the rising generation.

It was the existence of these evils that led me in 1826, to send out my little "Essay on the Cultivation of the Infant Mind." For though we were then thronged with professors of gymnastics, (or, jumping gentlemen, as some of our children called them,) lecturers on phrenology, (or, phrenzyology,) with some teachers of metaphysics, who covered our school slate with their indescribable diagrams, we had but few to exhibit Jesus, and the plain way of salvation, through faith in his blood. Indeed, so much time was worse than wasted over the useless dogmas of these disguised infidels, that none was left for pointing the little ones to "the Lamb of God, which taketh away the sin of the world." However, the appearance of the essay caused them to turn away with a sneer, "O, you have written on religion and education!" "Yes; I dare not separate them." "But you should have left religion out; we do not want to hear about religion;" (to be sure not;) "we want to hear about education alone." That is, they wanted a superstructure without a foundation.

One cannot, therefore, but wish that every schoolmaster and mistress had been converted to God, and walked worthy of their high vocation; then a much greater change would have been effected in society. It is, nevertheless, cause of devout thankfulness, that some have been raised up who bear a clear, undisguised, and unwavering *testimony to the word of life, the precious Gospel*



of our salvation. It is true they have been and are set at nought, yea, laughed to scorn, by some who advocate the infant and other systems of education. But their "witness is in heaven, and their record on high."

I will close these remarks by a few words on the admission of children. This is a very important matter; for, besides inspecting their heads, and ascertaining whether they are labouring under any infection, as well as urging the propriety of regular attendance at school, it may prove useful to inquire of the parents if they statedly attend a place of worship, read the Scriptures to, and pray with, their families morning and evening; and if they answer in the negative, as is the case with too many, a few words of firm and kind expostulation should be spoken in the fear of the Lord, tending to demonstrate the necessity of seeking the favour of the Most High, and a preparation for another and a better world. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.)

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#### EARLY ATTENDANCE AT SCHOOL.

THE hour is come—I will not stay,  
But haste to school without delay;  
Nor linger here; for 'tis a crime  
To trifle thus with sacred time.

Say, shall my Teachers wait in pain,  
And of my sad neglect complain?  
No; let me rather strive to be  
*First of their little family.*



I would be there when prayer begins,  
To seek the pardon of my sins,  
And ask the favour of the Lord  
That I may understand his word.

Those golden hours will soon be o'er,  
And I can come to school no more;  
How shall I then endure the pain  
Of having spent the hours in vain.

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### MONDAY MORNING.

Nine o'clock.—Inspect the children as to health and cleanliness—obtain order—the Teacher claps his hands to gain attention: when he lifts his hand they are to stand up. A child gives out,—

TUNE, *Hart's*.

HAPPY little children, we  
Raise the hand and bow the knee;  
We are taught that, when we pray,  
God hears what little children say.

We may ask for all we want,  
We may ask—and he will grant  
All his wisdom sees is best;  
Kindly he'll deny the rest.

I would not wish to have what he  
Knows is really bad for me;  
I will ask to be his mild,  
Simple, loving, little child.

Saviour! change my careless heart,  
Make it new in every part;  
I can't pray a better prayer,  
*Sin, alas, is busy there.*



God is good indeed, who cares  
For little children's early prayers;  
He will take that sin away  
Which we mourn for day by day.

Then all kneel down, and repeat, after master or monitor, "The eyes of the Lord are in every place. O come, let us kneel down, and worship before the Lord our Maker. Almighty God, the Maker of every thing in heaven and earth, the darkness goes away and the daylight comes at thy command; thou art good, and thou doest good continually. I thank thee for taking such care of me during the past night, and that I am alive and well this morning. Save me, O God, from evil all this day, pardon all my sins, renew and sanctify my heart, and help me to love and serve thee for ever, through Jesus Christ, my Lord and Saviour. Amen.  
"Our Father," &c.

INFANTS' HYMN.      S. M. *Reuben.*

I AM a little child,  
But Jesus died for me;  
And if I love him, I shall reign  
With him eternally.

O what a happy thought,  
That, when my body dies,  
My Saviour will receive my soul  
To dwell above the skies.

Where angels, clothed in white,  
Their heavenly music play;  
And happy spirits round the throne  
Continual homage pay.

A. M. BROWN.



Mutual exercise on the rules of the school.—The first child will perhaps say, "We must come with very clean hands and faces." He then calls out another, who states, "We must all bring our pennies on Monday morning;" the next, "Our hair must be cut short, and our clothes well mended;" the next, "We must not work, or play, or buy and sell on the Sabbath." They make remarks on these rules; many discuss them with their parents, at home, and thereby save us much trouble.

### LESSON 3.\* *From Rostrum.*

Multiplication Table.—Weekly Scripture Lesson.—March out to play, counting up to 100.—Then in to spelling and reading, on the following plan. The lessons are placed round the walls of the room, a curved line is drawn before them with chalk by one of the children. At the first ring of the bell all stand up; the teacher of each class takes hold of the first child on his right hand, and at the second ring of the bell brings the whole class on the line before the lesson. The master takes a class at one end of the room, the mistress another about the centre; and the children move, at the ringing of the bell, from one lesson to another. By this method every child is brought under the notice of the master or mistress every day; and I do not know of any other by which this object can be secured. We used to examine the monitors while the others were out; but this mode precluded the possibility of our overlooking the children while in

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\* There are twelve Lessons in the set. They are sold by Mr. Suter, 19, Cheapside; also at our school.



the play-ground; and in fact we found out that we needed a little recreation during school-hours as well as our pupils. It would be conducive to the health of gentlemen's children in the nursery if they were to go round to their lessons in this way.

I do think it indispensably necessary to teach the children to read. It is to be feared much has been sacrificed for the sake of show: some teachers have been subjected to great temptations in this way from a constant influx of visiters, most of whom would rather see the children at their mechanical exercises, or hear them repeat the tables, than watch the process of reading. We should care more about simplicity than splendour; be more concerned to do the children lasting good than to astonish visiters. Many have no instruction but what they receive in the infant school, (they go to work as soon as they leave, or their mother wants them to mind the baby,) *it is therefore highly probable that if they do not learn here they will be dunces for life.* Again, the large numbers contained in some schools hinder the adoption of the method I contend for. We sometimes hear of two or three hundred children; but what master or mistress can, in such cases, give that specific attention to each child which its tender state demands. *One hundred and fifty* should be the highest number in attendance. The plan of having a third person to take the little ones is an anomaly; in that case the room in which the little ones are nurtured should be called the Infant's School, and the great room should take another denomination; for wherever the children are penned up in the nursery, or what



is called in some places, "the pound," there the infant school system is tacitly given up.

### GALLERY LESSON.

Oft genius, like the diamond, lies  
In an unsightly cell ;  
But now the spirit freed shall rise  
With wisdom's sons to dwell.

We'll fan thee in the tender mould,  
Where thou art latent laid,  
And wide the gates to thee unfold  
Where knowledge is display'd.

### GEOMETRY.

In teaching this science we use a sheet denominated, *Elements of Plane Geometry*,\* and question the children thus,—What is figure? Space bounded by lines. Draw a rectangle, or any other figure on the slate for illustration.—What other object is bounded? The school-room, play-ground. The children are also encouraged to cut paper in different shapes, and to bring pieces of wood of different forms. These are deposited in a box, and are made use of as object lessons. We set it down as an axiom, that that kind of education is of little or no use that cannot be turned to practical account. Therefore, on presenting the several figures before the children, we ask, what can this be used for? Example: curved line,—handle

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\* The geometrical definitions are placed at the foot of this sheet, to render it generally useful.—It may be had of the *Author at the School-House*, and of E. Suter, 19, Cheapside.



of a basket, pail, tilt of a waggon, fender, fire-screen and guard, rockers of the cradle, that part of the spectacles which rests on the nose, pieces of hoop round the beds in the garden.—What letters have this form? C, B, D.—What moves in the form of the waved line? A serpent, a worm, an eel.—What else is in this form? The letter S, roads over and among hills, the windings of a river.—What is in the form of a zig-zag line? The letters W and Z, the plaits of a frill, the border of mother's cap.—What is in the form of a cone? Part of the pegs used by brewers, the top part of a brad-awl.—What is in the shape of an ellipse? Hat-boxes, fish-baskets, Dutch vessels, the cipher, patten-irons.—What is in the shape of a pentagon? The ends of the hay-stacks, and some buildings.—What is in the shape of a hexagon? The honey-comb, some buildings, the tops of tables, and the seats of chairs.—What of the straight line? Gardeners use it in forming the walks in a garden, bricklayers in building a wall, carpenters and sawyers in cutting the wood.—And two lines, every where at an equal distance from each other, are called, What? Parallel.—What is in this form? The walls of the room, bars of the stove, the roads, railways, canals, the lines in a copy-book and on the slate; streets, lanes, &c., are laid out in this plan.—What do sawyers use that is in the form of a triangle? The wedge.—What is the use of the sloping line, or inclined plane? To roll barrels of tar out of the barge on to the wharf, hogsheads of sugar out of the waggon into the warehouse, butts of beer into the dray, and from the dray



into the cellar: the roof of the school is formed in this way.—Why? To carry the rain water off.—What is the right-angled triangle used for? To form a buttress to support a wall.—What the square (cubical)? For foundation and corner-stones.—What the rectangle? For bricks: letters are folded in this form.—What is the circle used for? Wheels, clock and watch faces, pulleys, hoops for pails and barrels.—What is the use of the cylinder? To form rollers for mangles, bobbins to wind the silk on, breast and cane rollers in the looms, copy-book rulers.—And what grows in this shape? The stalks of wheat, the trunks of trees.

Conclude with,

*TUNE, Animation.*

Horizontal —, perpendicular | ,  
 Horizontal, perpendicular.  
 Oblique, oblique /, semicircle,  $\smile$ .  
 Oblique, oblique, semicircle.  
 Parallel =, parallel ||, parallel || lines,  
 Parallel, parallel, parallel lines.

Here's a waved ~~~~~ line, there's a curved  $\smile$  line,  
 Here's a waved line, there's a curved line.  
 Two lines thus L form a right angle,  
 Two lines thus form a right angle.  
 This is the way we form an arch  $\cap$ ,  
 This is the way we form an arch.

Contraction is to be drawn up  $\infty$ ,  
 Expansion is to be spread out  $\sim$ .  
 Ascending is going upward,  
 Descending is coming downward.  
*Perpendicular* stands upright,  
*Perpendicular* stand upright.



Over head is called the zenith,

Over head is called the zenith.

Under foot is called the nadir,

Under foot is called the nadir.

A circle is completely round

A circle is completely round.

*East*, whence comes the rising sun ;

*West*, we mark his going down.

*North*, where shines the Polar star,

*South*, across the Ant-arctic shore.

East west, north, south,

East, west, north, south.

Latitude lies north and south,

Latitude lies north and south.

Longitude spreads east and west,

Longitude spreads east and west.

Every where by land or sea,

Every where by land or sea.

### \* GEOMETRICAL DEFINITIONS.

Figure or form is space bounded by lines.

1. *Horizontal*, flat.
2. *Perpendicular*, upright ; that which leans to neither side.
3. *Oblique*, inclined, sloping.
4. *Serpentine*, in the form of a serpent.
5. *Zigzag*, irregular, in and out.
6. *Parallel*, opposite to, every where alike.
7. *Diverging*, receding, separating.
8. *Converging*, approaching to, coming near.
9. *Right angle*, a corner formed by a perpendicular and horizontal line, the medium between obtuse and acute.
10. *Obtuse*, blunt.
11. *Acute*, sharp.
12. *Equilateral triangle*, an equal-sided three-cornered figure.
13. *Right angled triangle*, having one right and two acute angles.
14. *Square*, consisting of four straight lines of equal length, and four right or equal angles or corners.
15. *Pentagon*, containing five



sides and five angles; *penta* signifies five, and *gon* side. 16. *Hexagon*, six sides and six angles; *hexa* signifies six. 17. *Heptagon*, seven sides and seven angles; *hepta* meaning seven. 18. *Octagon*, eight sides and eight angles; *octa* the Latin word for eight. 19. *Nonagon*, nine sides and nine angles; *nona* a term for nine. 20. *Decagon*, ten sides and ten angles; *deca* means ten. 21. *Curve*, a bent or crooked line. 22. *Ellipse* is a plane figure, bounded by one continued curve line, which returns into itself like a circle, it has two diameters, one long and one short. 23. *Circle*, a circle is a plane figure bounded by one continued line called the circumference, every part of which is equally distant from a point within itself, called the centre. Any right line drawn through the centre, terminating each way at the circumference is called the diameter. 24. *Parallelogram*, a right-angled figure, two sides of which are long and two short. 25. *Rhomb*, a rhomb has four equal sides and four angles; the opposite angles equal, two being obtuse and two acute. 26. *Rhomboid*, is a four-sided figure whose opposite sides are parallel, two of it being acute, and two obtuse.

#### • SQUARE MEASURE.

There is a measure called square,  
Where inch and foot each take a share,  
And by it builders calculate,  
And all their labours estimate;  
And all things that have breadth and length,  
In which men exercise their strength,  
Are measured by, as we have learned,  
And so their value is returned.



Of inches one hundred and forty-four  
To make a foot the workmen take ;  
While nine square feet, and nothing more,  
Just one square yard (it seems) will make.  
Then thirty yards and one quarter,  
One perch or pole, we're told, will make ;  
And while four roods will make one acre,  
To make a rood forty poles 'twill take.  
One hundred acres make an hide  
Of land, as the surveyors measure ;  
One hundred feet of flooring wide,  
One square will make, at workman's pleasure ;  
And two hundred and seventy-two  
Of square feet good and one quarter,  
One rod of brickwork fair will show,  
Well join'd with good and temper'd mortar.  
There is a building in the sky,  
And God its living builder is ;  
But though the earth may measured be,  
No mortal man can measure this.

SING, GRACE. TUNE, *Old 100th*.

Be present at our table, Lord ;  
Be here and everywhere adored ;  
Thy creatures bless, and grant that we  
May feast in paradise with thee.

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## MONDAY AFTERNOON.

Two o'clock.—Inspect the children as in the morning: this must be done twice every day.

SING, GRACE. TUNE, *New Sabbath*.

We thank thee, Lord, for health and food,  
But more for Jesu's precious blood ;  
Let manna to our souls be given ;  
*The bread of life sent down from heaven.*



## Spelling from the rostrum, Lesson 4.

RHYME. TUNE, *Chariot of Love.*

"Thank God for my breakfast," said little Miss Lyne,  
As she cheerfully rose from her stool ;  
"The clock, I perceive, will shortly strike nine,  
And I must go quickly to school."

CHORUS, "Quickly to school, quickly to school,  
And I must go quickly to school."

Then taking her sampler, her bag, and her book,  
She put on her gloves, shawl, and hat,  
A heart-cheering kiss from each relative took,  
And nodded good-bye to her cat.

CHORUS, Good-bye to her cat, good-bye to her cat,  
And nodded good-bye to her cat.

Reading in classes.—Then march out, singing,

Heads up, backs straight, march, march away ;  
This is the way we march in school when Teacher says  
we may ;  
Heels in, toes out, march, march away ;  
This is the way we march in school, and then go out to  
play.

Re-enter, and sing,—

TUNE, *Sunderland.*

What happy angels we shall be,  
When Jesus bids us come  
To yon bright world, his face to see,  
And bow before his throne.

CHORUS, O what a joyful meeting,  
O what a rapturous greeting,  
In blissful realms above ;  
Angelic blessedness to prove,  
And sing redeeming love.



Holy children there will meet,  
In heavenly music join,  
To worship at the Saviour's feet,  
And in his glory shine.

CHORUS, O what, &c.

For ever, and for evermore,  
Shall sing the slaughter'd Lamb;  
His glory, honour, praise, and power,  
Eternally proclaim.

CHORUS, O what, &c.

J. R. B.

All into the gallery.—Mechanical lessons, to  
be chanted.

This is the way I'll wash my face,  
I'll wash my face, I'll wash my face;  
This is the way I'll wash my face,  
Before I come in the morning.  
This is the way I wash my hands  
Before I come in the morning.  
This is the way I comb my hair,  
To make it smooth and tidy.  
This is the way we strike a light,  
With flint, and steel, and tinder.  
This is the way the tailor tugs  
When he takes the stitches.  
This is the way the shoemaker works,  
Stitching on the leather.  
This is the way they sow the seed,  
When they've plough'd the ground up.  
This is the way they mow the grass,  
Just before Midsummer.  
This is the way they reap the corn  
In the month of August.  
This is the way they thrash the corn  
Before it goes to the miller's.  
This is the way the mill goes round  
To grind the corn to flour.



This is the way they milk the cow,  
Every day in the morning.  
This is the way the woodman works  
When he fells the timber.  
This is the way the sawyer works  
To cut the wood in pieces.  
This is the way the blacksmith works  
Beating out the iron.  
We'll courtesy and bow together,  
As children ought to do.

HYMN. TUNE, *Mariners.*

HAPPY child, whom God doth aid!  
God our souls and bodies made;  
God on us, in gracious showers,  
Blessings every moment pours;  
Compasses with angel-bands,  
Bids them bear us in their hands;  
Parents, friends, 'twas God bestow'd;  
Life and all descend from God.

He this flowery carpet spread,  
Made the earth on which we tread;  
He refreshes in the air,  
Covers with the clothes we wear:  
Feeds us with the food we eat,  
Cheers us by his light and heat;  
Makes the sun on us to shine,  
All our blessings are divine.

Give him, then, and ever give,  
Thanks for all that we receive;  
Man we for his kindness love,  
How much more our God above!  
Worthy thou, our heavenly Lord,  
To be honour'd and adored;  
*God of all-creating grace,*  
*Take the everlasting praise!*



## CONVERSATIONAL LESSON ON LANGUAGE.

How many letters are there in the alphabet? Twenty-six. Repeat them distinctly.—Six of these are called—what? Vowels.—Name the vowels.—What is a vowel? A letter that has a full open sound of itself.

Sing, to the tune of *Auld Lang Syne*,—

A B C D E F G H  
I J K L M N  
O P Q R S T U V  
W X Y Z.

a e i o u y are vowels,  
The rest are consonants;  
And no word can be spelt without  
a e i o u y.

What can we do with letters? Form them into syllables and words.—We allow them to form the letters into words and sentences; many will repeat some text of Scripture. We sometimes venture a little farther, and take an example of the degrees of comparison, thus :—

<i>Positive.</i>	The little wren is very small,
<i>Comparative.</i>	The humming-bird is less;
<i>Superlative.</i>	The lady-bird is least of all, And beautiful in dress.

Then we give a simple lesson on punctuation; marking the various points on the slate. Comma, semicolon; colon: period. interjection! interrogation?



## LESSON ON MORAL DUTIES.

As, obedience to parents, teachers, the Queen, and all that are in authority; urged from Exodus xx 12; Deut. xxi. 18—21; 1 Tim. ii. 1—3; 1 Peter ii. 17, 18.

Sing,

TUNE, *Piety.*

Let children that would fear the Lord,  
Mind what their teachers say,  
With reverence meet their parents' word,  
And with delight obey. DR. WATTS

RHYME. TUNE, *Bavaria.*

My mother, I love you; I'm taught it 's my duty,  
To love both my parents, and honour them too.

CHORUS.—Since dutiful deeds are a little child's beauty  
I'll try to be dutiful, mother, to you.

When I was a baby, how kind you were to me,  
You nursed and fed me, by night and by day.  
Since dutiful deeds, &c.

To do as you bid me, and go where you send me,  
Nor stay on my errands, as bad children do.  
Since dutiful deeds, &c.

And now I am standing among all the children,  
I'll pray for you, mother; may God be your stay!  
Since dutiful deeds, &c. ROGERS

CONCLUDING HYMN. 7's. TUNE, *Aaron.*

'Tis religion that must give  
Sweetest pleasures while we live;  
'Tis religion must supply  
Solid comfort when we die.

After death, its joys will be  
Lasting as eternity;  
Be the living God my friend,  
Then my bliss shall never end.



TUNE, *Fawcett's Doxology.*

Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
He would not have one sinner lost;  
Praise, Father, Son, and Holy Ghost.  
Hallelujah! Amen.

PRAYER.—Thou, Lord, art good, and ready to forgive, and plenteous in mercy to all them that call upon thee; hear the prayers of us little children, pardon all our sins, renew and sanctify our hearts, and help us to love and serve thee for ever. Save our fathers and mothers, our sisters and brothers, our relations and friends; preserve us through this night, and bring us to thy glory, for Christ's sake. Amen.

The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us for ever. Amen.

EVENING HYMN.

Glory to thee, my God, this night,  
For all the blessings of the light;  
Keep me, O keep me, King of kings,  
Beneath thy own almighty wings.

Forgive me, Lord, for thy dear Son,  
The ills that I this day have done;  
That, with the world, myself, and thee,  
I, ere I sleep, at peace may be.

Teach me to live, that I may dread  
The grave as little as my bed;  
Teach me to die, that so I may  
Rise glorious at the judgment-day.

O let my soul on thee repose!  
And may sweet sleep mine eyelids close;



Sleep that shall me more vigorous make,  
To serve my God when I awake.

If in the night I sleepless lie,  
My soul with heavenly thoughts supply:  
Let no ill dreams disturb my rest,  
No powers of darkness me molest.

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## TUESDAY MORNING.

"PREPARE TO MEET THY GOD."—Amos iv.

TUNE, *Gabriel New.*

Alas! how soon the body dies,  
'Tis but an earthly clod:  
Each passing moment loudly cries,  
"Prepare to meet thy God."

Behold! He comes in yonder cloud,  
All nature feels his nod;  
The whole creation cries aloud,  
"Prepare to meet thy God!"

The child who slights the Saviour's grace,  
Must feel his vengeful rod;  
Sinner, lest this should be thy case,  
"Prepare to meet thy God!"

After prayer,

TUNE, *Cambridge.*

While shepherds watch'd their flocks by night,  
All seated on the ground,  
The angel of the Lord came down,  
And glory shone around.

"Fear not," said he, for mighty dread  
Had seized their troubled mind,  
"Glad tidings of great joy I bring  
To you, and all mankind."



"To you, in David's town, this day  
Is born, of David's line,  
A Saviour which is Christ the Lord :  
And this shall be the sign ;

"The heavenly babe you there shall find  
To human view display'd,  
All meanly wrapp'd in swathing-bands,  
And in a manger laid."

Thus spoke the seraph, and forthwith  
Appear'd a shining throng  
Of angels, praising God, and thus  
Address'd their joyful song :

"All glory be to God on high,  
And to the earth be peace ;  
Good-will henceforth from heaven to men  
Begin and never cease."

#### LESSON 5. *From Rostrum.*

Boys and girls should rise from bed,  
Should rise from bed, should rise from bed ;  
Boys and girls should rise from bed,  
When the clock for six gives warning ;  
And wash their face, and come to school,  
And wash their hands, and come to school,  
And comb their hair, and come to school,  
By nine o'clock in the morning.

Reading in classes.—March out, chanting, "We must not work on the Sabbath."—On entering school, sing, —

#### 7s. TUNE, *Swindon.*

Little children, love each other,  
Is the blessed Saviour's rule ;  
Every little one is brother  
To his playfellows at school.



We're all children of one Father,  
That good God who reigns above :  
Shall we quarrel ? no : much rather  
We should be like Him,—ALL LOVE.

CHORUS.—Turn to the Lord, and seek salvation,  
Sound the praise of Jesu's name ;  
Glory, honour, adoration,  
Christ the Lord is come to reign.

When they are seated in the gallery, tell them to shut their lips. The teacher will often find it necessary to procure silence in this way.

#### GALLERY LESSON. *Scripture contrast.*

The Lord knoweth (or approveth) the way of the righteous.

But the way of the ungodly shall perish.

The Lord preserveth all them that love him.

But all the wicked (that is, those who do not love him) will he destroy.

To be carnally minded is death ;

But to be spiritually minded is life and peace.

#### LESSON ON THE ADVENT OF CHRIST.

Who prophesied on the coming of Jesus ? Isaiah ix. 6 ; Micah v. 2.—Where was he born ? In Bethlehem of Judea, a city about six miles south of Jerusalem.—What does Bethlehem or *Beth-lechem*, mean ? The house of bread ; and also the house of flesh ; here God was manifest in the flesh.—Where was Jesus taken out of the way of Herod ? Egypt.—Where was he brought up ? At Nazareth in Galilee.—Where was he baptized ? In the river Jordan.—By whom was he baptized ?



His fore-runner, John the Baptist.—When he was baptized the heavens opened, and the Holy Ghost came down in the form of a dove. What opened? The heavens.—Who came down? The Holy Ghost.—Whose voice was heard? God the Father's.—Saying what? "This is my beloved Son, in whom I am well pleased."—From this time Jesus began to? Preach the Gospel.—Heal? The sick.—Cast out? Devils.—Give sight to? The blind.—Feed? The hungry.—Make the lame? To walk.—The deaf? To hear.—The dumb? To speak.—Cleanse? The lepers.—Calm? The tempest.—Raise? The dead.—On seeing these things what? "The people were astonished above measure." And said? "He hath done all things well."—But he preached the Gospel. What does the word Gospel mean? Glad tidings of salvation.—For whom? Us poor sinners.—Yes the Gospel, (or God-spel) is God's good word or saying to all people. For Christ Jesus came into the world for what? To save sinners.—To save whom? Sinners.—From what? Sin.—From whom? Satan and themselves.—From where? Hell.—When? Now.—By what? God's word.—By whom? God the Holy Ghost.—Into where? Heaven.—And that we might all get safe to heaven, Jesus tells us to repent and believe the Gospel. (Mark i. 15.) And that we might be saved, what did Jesus suffer? Sweat great drops of blood in the garden of Gethsemane.—And what beside? Died on the cross.—What does the Apostle Peter say about the death of Christ? "He died for sins, the just for the unjust, that he might bring us to God." Yes; our blessed Saviour was crucified, dead,



and buried.—But he rose from the dead on the third day, according to the Scriptures. How long did he stay on earth after he rose from the dead? Forty days.—And then he ascended from Bethany to where? To heaven.—What for? To pray for us.—And because he died on the cross, rose from the dead, and ascended to heaven, what has God done? Sent down the Holy Ghost.—And because God has sent down the Holy Spirit, what? We may all repent and turn to God.—What is repentance? Feeling sorry in our hearts for sin.—What more? Turning from sin to God.—Yes, we must turn from every sin, and we may; for God will give the Holy Spirit to all who ask it. The hymn says,

Lord, teach a little child to pray;  
Thy grace betimes impart;  
And grant thy Holy Spirit may\*  
Renew my infant heart.

When your heart is renewed, you will love God and become good children. You will not only say your prayers, but feel them. You will

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\* A man who was addicted to the sad sin of drunkenness, was complaining to his wife one morning, (after one of his revels,) that he could not (in spite of his strong resolution to the contrary) help being overcome by his besetment. When their girl, who was in her little bed, and thought to be asleep, cried out, "If father would kneel, and ask God to give him his Holy Spirit, he could help it then." He did so. They all knelt down. God was entreated; and, happily for himself and serious wife, (who had often reasoned over the matter with him,) the little exhorter's word proved true. *This child, if I mistake not, was thus hopefully trained in one of the Southampton Infant Schools.*



never tell lies, or bite, or scratch your school-fellows, or take their playthings. Nor will you desire fine clothes; and you will be obedient to father and mother, kind to brother and sister. And you will like to hear of Jesus, the blessed Jesus. And when you die, he will take you to heaven; and there, in glory, he will smile upon you, and make you happy; so happy, for ever and ever. Do, little children, try to love your Saviour; try to come to your Saviour. You must try to do what Jesus bids you, as the man did with the withered hand. (Mark iii. 1—5.) Jesus said, "Stretch it out;" he did not say, "I cannot; my arm is dead;" but tried to stretch it out; and Jesus made it well in a moment. And if you try to pray, and believe in Jesus, he will very soon make you holy and happy.

On telling the children, (July 12th, 1836,) God was in Jesus, one quoted, with striking emphasis, "God was in *Christ*; reconciling the world unto himself."

## LESSON ON THE MIRACLES OF CHRIST.

HYMN. TUNE, *Hosannah, New.*

When, his salvation bringing,  
To Zion Jesus came,  
The children all stood singing  
Hosannah to his name.  
Nor did their zeal offend him,  
But as he rode along,  
He let them still attend him,  
Well pleased to hear their song.  
Hosannah, Hosannah, Hosannah, Hosannah,  
Hosannah, Hosannah to Jesus they sung.



## TUESDAY AFTERNOON.

## WRITING.

Take the monitors and others of the large children into the gallery, each of these being furnished with a slate and pencil. The teacher places the large slate before them, and bidding them look while he writes a word, allows them time to form the word. He then causes each child to pass before him, inspects its performance, and rubs out what it has written; it then resumes its place in the gallery. When all are re-seated, he writes another word, allows the children time, and causes them to pass in review as before: this plan is followed out with regard to every word selected.

TUNE, *Barren Fig-Tree.*

Therefore will I look to the Lord; I will wait for the God of my salvation; my God will hear me.

LESSON 6. *From Rostrum.*

Examine on Lesson.—March out to play.

Re-enter school, chanting,

TUNE, *Bavaria.*

We'll march to our places, and make no wry faces,  
But all say our lessons distinctly and slow;  
For if we don't do it, our teachers will know it,  
And into great dunces we surely shall grow;  
And then, O how shocking, not to know A B C!

Reading in classes.—Join hands, and sing in  
*circles.*



TUNE, *Peru.*

These are the things I ought to mind;  
To come in time on every day,  
And never idly wait behind,  
Or stay about the streets and play :  
To put my clothes on neat and tight,  
To see my hands and face are clean,  
To mind and say my lessons right,  
And to remember what they mean.

March into the gallery.

HYMN. TUNE, *Battersea-Rise.*

How cheerful along the gay mead,  
The cowslip and daisy appear ;  
The flocks, as they carelessly feed,  
Rejoice in the spring of the year.  
The ivy, that shades the gay bowers,  
The herbage, that springs from the clod,  
Trees, plants, cooling springs, and fair flowers,  
All rise to the praise of our God.  
Shall man, the great master of all,  
The only insensible prove ?  
Forbid it, fair gratitude's call,  
Forbid it, devotion and love.  
The God who such wonders can raise,  
And still can destroy with a nod ;  
Our lips shall incessantly praise,  
Our hearts shall rejoice in the Lord.

FLOWERS. TUNE, *Southwark.*

Now we'll sing about the flowers  
That adorn the shady bowers ;  
Pretty buds we oft have seen  
Peeping out of verdant green ;



We are buds of nobler birth,  
Buds of an eternal worth.

O how beautiful they blow !  
Some are just as white as snow :  
We should try to rise as fair  
As those pretty flowers are ;  
Sullen tempers throw a gloom,  
Naughty actions check our bloom.

Passion spoils the eye of blue,  
And destroys our rosy hue ;  
Let us all then strive to be  
Spotless as the buds we see ;  
Then transplanted, we shall rise  
And adorn the topmost skies.

E. W.

Exercises in singing.

CONCLUDING HYMN. TUNE, *Zion's Temple.*

Jesus shall reign where'er the sun  
Doth his successive journeys run ;  
His kingdom stretch from shore to shore  
Till suns shall rise and set no more.

People and realms of every tongue  
Dwell on his love with joyful song ;  
And infant voices shall proclaim  
Their sweet hosannahs to his name.

Blessings abound where'er he reigns ;  
The prisoner leaps to lose his chains ;  
The weary find eternal rest ;  
And all the sons of want are blest.

Where he displays his healing power,  
Death and the curse are known no more ;  
*In him the tribes of Adam boast  
More blessings than their father lost.*



Let every creature rise, and bring  
Peculiar honours to our King ;  
Angels descend with songs again,  
And earth repeat the loud Amen.

After prayer, chant,

ANTHEM. TUNE, *Millennium*.

Blessed be the Lord God, the God of Israel, who  
only doeth wondrous things, and blessed be his glorious  
name for ever: and let the whole earth be filled with  
his glory. Amen and amen.

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## WEDNESDAY MORNING.

HYMN. TUNE, *Penelope*.

See the kind Shepherd, Jesus, stands  
With all-engaging charms ;  
Hark how he calls the tender lambs,  
And folds them in his arms !

“Permit them to approach,” he cries,  
“Nor scorn their humble name ;  
For ’twas to bless such souls as these  
The Lord of angels came.”

He’ll lead us to the heavenly streams,  
Where living waters flow ;  
And guide us to the fruitful fields,  
Where trees of knowledge grow.

The feeblest lamb among the flock  
Shall be its Shepherd’s care ;  
While folded in the Saviour’s arms,  
We’re safe from every snare.



AFTER PRAYER. TUNE, *Helmsley*.

Holy Saviour, Prince of glory!

Look upon us children dear;

Give us grace to love and serve thee;

Fill our hearts with godly fear.

King of Israel!

Suffer us to come to thee.

Have us in thy holy keeping;

Hide us in thy bosom, hide;

Guide when waking, guard when sleeping;

Save from anger, sloth, and pride.

Lowly Saviour!

Clothe us with humility.

May we live to thee devoted,

"Praying till we reach the tomb;"

By thy word and Spirit guided,

To our everlasting home;

Shouting, Victory!

Death is swallow'd up of life!

J. R. B.

## LESSON 7.

Repeat the texts hung round the room, and the following verses:—

O write upon my memory, Lord,  
The holy doctrines of thy word,  
That I may break thy laws no more,  
But love and serve thee evermore.

With faith in Christ, and things divine,  
Fill up this foolish heart of mine,  
That finding pardon\* in his blood,  
I may become a child of God.

---

\* It cannot be too forcibly impressed on the minds of the children as well as our own, that there is no pardon or *salvation* for our ruined souls, but through the blood of Jesus. *Reader, do you feelingly know this?*



Then march to play, chanting,

TUNE, *Animation.*

*Quadrupeds* all walk on four legs,  
*Bipeds* only walk on two legs.  
*Fishes* swim in water clear,  
*Birds* fly high up in the air.  
*Reptiles* without legs are found,  
*Insects* crawl along the ground.

Re-enter, singing.

TUNE, *Press-forward.*

Together we children assemble at school,  
And must be attentive to order and rule.  
We sing or we read, as our teacher commands,  
And keep time so nicely by raising our hands,

Our hands and our faces so tidy and clean ;  
And moving so nimbly our fingers are seen.  
When wearied with sitting, our arms we stretch out,  
And afterwards twist them so quickly about.

Our right from our left hand we easily know ;  
Apart or together our fingers we show ;  
We quickly exhibit the moving of joints ;  
Wrists, elbows, or shoulders, as master appoints.

Reading in classes ; then go to the gallery,  
singing,

HOME AND SCHOOL. TUNE, *Sweet Home.*

While many from place unto place have to roam,  
We ought to be thankful that we have a home ;  
A home where in safety with parents we stay,  
And have many comforts by night and by day.

Home, home, sweet home !  
There's no place like home.



Next to home we are pleased with our sweet Infant  
School,

'Tis here we're instructed in each pretty rule;  
And here, in their turn, we have lessons and play,  
And cheerfully spend with each other the day.

School, sweet Infant School!

We all like our school.

Then while our dear parents are tender and kind,  
And our teachers still point us to heaven's abode,  
Our home and our school round our hearts fast entwined,  
Shall lead us to Jesus, and bring us to God.

School, sweet Infant School,

We all like our school!

We like to come to school.

## GEOGRAPHY.

### GEOGRAPHICAL TABLE.

Asia's renowned as the scene of creation.  
Britain we claim for our generous nation.  
China's far-famed for silk, cotton, and tea.  
Denmark's surrounded almost by the sea.  
Egypt's where Israel long suffered distress.  
France, very famous for trifling and dress.  
Greenland, of which curious things might be said.  
Hindustan's where widows are burnt with the dead.  
Ireland, whence linen and bacon oft come.  
Jamaica, produces drugs, sugar, and rum.  
Kalmucks, a nation who live in their tents.  
Lapland, which many strange objects presents.  
Mexico's famous for silver and gold.  
Norway's a country exceedingly cold.  
Owhyee, where Cook, the brave captain, was slain.  
Persia, whence velvets and silks we obtain.  
Quangai abounds in gold, silver, and tin.  
Russia, for furs ever famous has been.  
*Spain, which produces silk, wool, wine, and dates.*  
*Tripoli and Tunis, two African states.*



Ulster, whose lovely lakes often are named.  
Virginia, a region for wheat justly famed.  
Wales, North and South, where rich valleys beguile.  
Xicoco, in India, a Javanese isle.  
Yunnan, in China, where riches abound.  
Zante, in Greece, for currants renown'd;  
And also for peaches that weigh half a pound.

It is better to begin this lesson with a globe, instead of maps; because maps generate the false idea that the earth is flat, and we should be very careful to give the correct notion at first; point out the part that is marked for land, and the part that is drawn for water. We live on the outside or surface of the earth; we therefore can see the sky, clouds, sun, moon, and stars. The sun gives us light and heat; the clouds give us rain. In some of the country infant schools the teachers have fine opportunities of illustrating this subject. They can point out mountains and valleys, hills and dales, to the attention of their children. In some cases they can lead them to the source of a river, and trace its progress down the slope of a hill, its windings among the meadows. In London we have not these advantages, and must make the best use we can of globes in the first place, and maps in the second; besides gathering all the help we can from observation during our little excursions in the country. It has, however, often occurred to me, that the teaching of this science might be greatly facilitated if some artist would furnish the public with a plan of England, or some of its counties, on the principle of a model of the Peak of Derbyshire and surrounding scenery, deposited in the British Museum. We are here presented



with the mountains and contiguous hills, trace the windings of streams and roads among them. Should these remarks draw the attention of any scientific person to the subject, I would suggest, that the counties of Hampshire or Kent furnish good scenes for the drafts, because of their hills, rivers, islands, valleys, and contiguity to the sea. The model might be placed in a trench, and a little water poured in to show the course of the rivers and formation of the islands.\*

We question our scholars thus:—How must we travel over land? Walk, ride on horseback, in or on a coach, or steam-carriage. How must we get from Dover in England to Calais in France? From Liverpool in England to Dublin in Ireland? In a sloop, ship, or steam-packet. Mention and write the names of the great parts into which the earth is divided on the large slate. We tell them it is very hot under the line, and that the cold increases as you recede north or south from it. Trace the track of a ship on the globe from the Land's End to the Mediterranean; from London to Ceylon or Continental India. Propose a voyage to New Zealand, and let them, for the sake of amuse-

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\* Gentlemen's grounds could be laid out in this way. A hillock might be raised for a mountain, and water, by a simple contrivance, made to ooze from it in the form of a spring. A channel or bed should be formed for this to run in, trees planted to overhang its sides, as the grove of Clifton does the south bank of the Trent; form a reservoir at the mouth to represent a lake; in the midst of this raise a mound for an island. Here the family tutor might take his pupils, and determine the position of the spot with respect to the cardinal points; ascertain its latitude and longitude, find the sun's altitude, with other interesting matters.



ment and exciting interest, determine whether you shall go round the Cape of Good Hope or double Cape Horn. Intermingle narrations of simple facts. The teacher will meet with plenty of these in such works as Cook's Voyages, the Missionary Voyage of "The Duff," as well as our Missionary Register Papers, Notices, &c. One thing is certain, viz., the teacher must be interested in the subject himself if he would render it useful to the children. We conclude this lesson with,

**HE IS LORD OF ALL.** TUNE, *Miles's Lane.*

Come, children, hail the Prince of peace,  
Obey the Saviour's call;  
Come, seek his face, and taste his grace,  
And crown him Lord of all.

Ye lambs of Christ, your tribute bring;  
Ye children, great and small,  
Hosannahs sing to Christ your King,  
And crown him Lord of all.

This Jesus will our sins forgive,  
For us he drank the gall;  
He bled and died, that we might live  
To crown him Lord of all.

Let every little girl and boy,  
Who dwell upon this ball,  
Their tongues employ in songs of joy,  
And crown him Lord of all.

Glory, honour, &c.

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## **WEDNESDAY AFTERNOON.**

Writing on slates.

Spelling from rostrum. Lesson, No. 8.—  
Trades. Question them thus,—What does the  
*baker do?* &c.



SLUGGARD. TUNE, *Cottage.*

Idle boys and men are found  
Standing on the tempter's ground :  
He will find them work to do ;  
He will pay their wages too.

He that works not for his bread,  
Ought not to be clothed or fed ;  
He must have reproach and shame,  
And a sluggard's hated name.

Idleness to wicked deeds  
Oft the young transgressor leads,  
Till detected in his ways,  
And cut off amidst his days.

TUNE, *George's.*

How doth the little busy bee,  
Improve each shining hour,  
And gather honey all the day  
From every opening flower.

How skilfully she builds her cell,  
How neat she spreads her wax,  
And labours hard to store it well  
With the sweet food she makes.

In works of labour or of skill  
I would be busy too,  
For Satan finds some mischief still  
For idle hands to do.

In books, or work, or healthful play,  
Let my first years be past,  
*That I may give, for every day,  
Some good account at last.*



**March out, singing,—**

We are all marching, march, march, marching,  
We are all marching, marching out to play.  
We are going to the playground, in the open air;  
There will be marching going on there;  
And we are all marching, march, march, marching,  
And we are all marching, marching out of school.

**Re-enter school, chanting,—**

It is a sin to steal a pin,  
Much more to steal a greater thing.

I'd better die than tell a lie,  
Lest I be lost eternally.

Before I eat, I must entreat  
The Lord to bless to me my meat.

**Reading in classes.—Then march to gallery,  
singing,**

**TUNE, *Mariners.***

O thou meek and lowly Saviour,  
Thou hast seen us through and through :  
Pardon all our bad behaviour,  
Make us meek and lowly too.

1. *Lesson.*—**MAP OF GREAT BRITAIN.** When the map lies before you, take the top for the north point of the compass, the bottom for the south, having the east on the right hand, and the west on the left. On the north of England, see Scotland; on the south, the British Channel and France; on the east, the German Ocean; on the west, St. George's Channel and Ireland. Trace the line of road from London to York; ascertain, in union with the children, the direction in which *the place lies*, with the counties and towns passed.



through in the route. Take London for a centre; ask, Where does York lie? North. Bristol? West. Southend? East. Brighton? South. Liverpool? North-west. Norwich? North-east. Dover? South-east. Land's End? South-west. Take some notice of the forms of the counties, and the colours by which they are distinguished on the map, their difference with respect to size, nearness to the sea, or distance from it. Trace the track of a steamer from London to Hull—from Hull to Edinburgh—from Plymouth to London round the Isle of Wight—London to Ramsgate—Bristol—Liverpool to Glasgow.

2. *Pictorial Lesson.*—HORSE. Spell the name. (This is printed in large characters at the foot of the picture.) Let the children analyze. One will say he has four legs. *Teacher.* What do we call the horse because he has four legs? A quadruped.—Other animals have four legs, as the mouse, cat, dogs, these are all, what? Quadrupeds.—Very well. The horse is a large\* —, and the mouse. is a little —.—What does the horse feed on? Grass.—How would you colour the print for grass? — Sing,

TUNE, *Woodpecker.*

The horse, a fine animal, noble, and strong,  
Draws coaches, and carts, and waggons along,  
With a collar and trace he tugs at his load,  
O'er the hill, through the street, on the bridge, or  
the road.

*See Infant Cultivation, p. 130.*

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\* Let them supply the word, and then you will have an elliptical lesson.



Here is a picture of the farm-house and yard. Analyze it? There is the horse, horse-pond, barn, dairy, stables, sheds, pig-sty, hen-coop. Well, tell me the use of these? Analyze again. There are trees, corn-ricks, hay-stacks. Objects in the distance ; hay-fields, corn-fields, hills, rivers, church, gentleman's house, road, bridge. How would you colour the corn-rick? how the farm-house? cart? the water in the pond? how the sky? birds flying? sheep feeding? horses grazing? How would you colour the different objects ?

**CONCLUDING HYMN.**    TUNE, *New Victory.*

Lover of little children thee,  
O Jesus, we adore ;  
Our kind and loving Saviour be  
Both now and evermore.

O take us up into thy arms,  
And we are truly blest,  
The new-born babes are safe from harm,  
While sheltered in thy breast.

Still as we grow in years, in grace  
And wisdom let us grow ;  
But never leave thy dear embrace,  
And never evil know,

Lover of little children, thee,  
O Jesus, we adore ;  
Our kind and perfect Saviour be,  
Both now and evermore.



## THURSDAY MORNING.

HYMN. TUNE, *Warwick.*

Lord, teach a little child to pray,  
Thy grace betimes impart;  
And grant thy Holy Spirit may  
Renew my infant heart.

A sinful creature I was born,  
And from my birth I've stray'd;  
I must be wretched and forlorn  
Without thy mercy's aid.

But Christ can all my sins forgive,  
And wash away my stain;  
And fit my soul with him to live,  
And in his kingdom reign.

To him let little children come,  
For he hath said they may;  
His bosom then shall be their home,  
Their tears he'll wipe away.

For all who early seek his face,  
Shall surely taste his love;  
Jesus will guide them by his grace  
To dwell with him above.

After prayer,

TUNE, 104th.

Let children proclaim their Saviour and King,  
To Jesus's name, hosannahs we sing;  
*Our best adoration to Jesus we give,  
Who purchased salvation for us to receive.*



The meek Lamb of God from heaven come down,  
And ransom'd with blood, and made us his own ;  
He suffer'd to save us from sin and from thrall,  
And Jesus shall have us, who purchased us all.

To him will we give our earliest days,  
And thankfully live to publish his praise ;  
Our lives shall confess him, who came from above,  
Our tongues they shall bless him, and sing of his love.

In innocent songs, his coming we shout,  
Should we hold our tongues the stones would cry out ;  
But him without ceasing we all will proclaim,  
And ever be blessing our Jesus's name.

**LESSON 9.    *From Rostrum.***

**RHYME, CLOCK.    TUNE, *Woodpecker.***

See the neat little clock, in the corner it stands,  
And points out the time with its two slender hands !  
The one shows the minutes, the other the hour,  
As you often may see in the church's high tower.

The pendulum swings inside the long case,  
And sends the two hands round the circular face ;  
And lest they should move on too slow or too quick,  
It swings to and fro with a tick, tick, a tick.

There's a fine little bell which a hammer does knock,  
And when we hear that we may tell what's o'clock ;  
But we mark twelve and five, as then it's our rule  
Our lessons to finish, and march out of school.

Hark ! hark ! now it strikes, there's one, two, three,  
four,  
Five, six, seven, eight ;—will it strike any more ?  
O yes, if you listen, you'll hear when 'tis done,  
Nine, ten, eleven, twelve,—and the next will be one.



But the wheels could not move, nor the pendulum  
swing,  
Nor the hammer's tap tap make the little bell ring,  
Only two heavy weights pull the wheels round and  
round,  
And while they're in motion they still make a sound.  
So must I, like the clock, have my face clean and  
bright,  
And my hands, while they're moving, should always  
do right;  
My tongue must be guided to say what is true,  
Wherever I go, or whatever I do.

THE WATCH. TUNE, *Africa*.

The little watch goes tick, tick, tick,  
So many times a minute,  
And still keeps on so very quick,—  
What can the watch have in it?  
Why, little wheels go round and round,  
Inside the pretty cases;  
Which makes the balance beat and sound,  
While they turn in their places.  
These wheels would never move or go,  
And keep so nicely knocking,  
Unless they were, as we must know,  
Push'd on, and kept from stopping.  
There is a very brittle thing,  
To which the motion's owing,  
That's coil'd within, and called a spring,  
Which keeps the whole a-going.  
These wheels are like my naughty heart,  
Which moves not to be holy;  
And is, alas! quite loath to part  
With vain and sinful folly.



Then I must have a holy spring,  
To set my heart in motion ;  
The grace of God alone can bring  
My soul to true devotion.

**THE MONTHS. TUNE, *Revival*.**

*January's* when cold winds do blow ;  
*February* brings us frost and snow ;  
*March* is when young lambs do play ;  
*April* brings us flowers, so gay ;  
*May's* the time when trees are green ;  
*June* is when new hay is seen ;  
*July's* days are very warm ;  
*August* brings the thunder-storm ;  
*September* the harvest fields are clear ;  
*October* they plough the ground with care ;  
*November's* dreary days appear ;  
*December* ends the fleeting year.

**THE DAYS OF THE MONTH.**

Thirty days are in *September*,  
*April*, *June*, and dull *November* :  
All the rest have one and thirty,  
Save the month of *February* :  
Twenty-eight its common store,  
But in leap-year one day more.

**SEASONS.**

On *March* the twenty-first 'tis Spring,  
When little birds begin to sing ;  
Begin to build, and hatch their brood,  
And carefully provide them food.

Summer's the twenty-first of *June*,  
The cuckoo then changes his tune ;  
All nature smiles, the fields look gay,  
The weather's fair to make the hay.



September, on the twenty-third,  
Autumn comes in, the fields are clear'd ;  
The farmers' men have housed the corn,  
The ripen'd fruits are homeward borne.

Winter's cold frost and northern blast,  
The season now we mention last,  
The date of which in truth we must  
Fix for December twenty-first.

When in school again, chant,

#### PENCE TABLE.

Twenty pence are one and eightpence,  
Which we can't afford to lose,  
Thirty pence are two and sixpence,  
That will buy a pair of shoes.

Forty pence are three and fourpence,  
That will buy five pecks of peas,  
Fifty pence are four and twopence,  
That will buy eight pounds of cheese.

Sixty pence will make five shillings,  
Which we're told is just a crown ;  
Seventy pence are five and tenpence,  
And should be known throughout the town.

Eighty pence are six and eightpence,  
We all must try to think of that ;  
Ninety pence are seven and sixpence,  
That will buy a beaver hat.

One hundred pence are eight and fourpence,  
That is taught in the Infant School,  
*Eightpence* more will make nine shillings,  
*Thus* we end this pretty rule.



## **GALLERY LESSONS ON THE NUMERAL FRAME.**

### **1. ANALYTICAL EXERCISE.**

Move out two balls; 2 . . Then let the teacher ask, How many must I add to make up five?  
3 . . . How many more to make up nine?  
4 . . . . How many more to make up twelve?  
3 . . . What can we do with the twelve balls?  
Divide them into six two's, . . . . .  
or two five's and two, . . . . .  
or four three's, . . . . .  
or three four's, . . . . .  
or twice six, . . . . .  
or seven and five, eight and four, nine and three,  
ten and two, eleven and one. If the frame be carefully used, it will be found a most powerful instrument in teaching real number.

### **2. EXERCISE ON NUMERATION.**

2 is the 6th of a dozen.  
3 is the 4th of a dozen.  
4 is the 3d of a dozen.  
5 is the 4th of a score.  
6 is the half of a dozen.  
10 is the half of a score.  
12 is 1 dozen,  
20 is 1 score.  
24 is 2 dozen.  
25 is a quarter of 100.  
36 is 3 dozen.  
40 is 2 score.  
48 is 4 dozen.  
50 is the half of 100.  
60 is 5 dozen, or 3 score.  
72 is 6 dozen.  
80 is 4 score.



84 is 7 dozen.

96 is 8 dozen.

100 is 5 score.

144 is 1 gross.

### 3. ADDITION TABLE.\*

1	.
and . .	are 3
3 — . . .	— 6
6 — . . . .	— 10
10 — . . . . .	— 15
15 — . . . . .	— 21
21 — . . . . .	— 28
28 — . . . . .	— 36
36 — . . . . .	— 45
45 — . . . . .	— 55
55 — . . . . .	— 66
66 — . . . . .	— 78

### 4. ADDITION, DIVISION, AND PRACTIC

. and .	are 2.	2 1's in 2.
2 — . .	— 4.	2 2's — 4.
4 — . .	— 6.	3 2's — 6.
6 — . .	— 8.	4 2's — 8.
8 — . .	— 10.	5 2's — 10.
10 — . .	— 12.	6 2's — 12.
12 — . .	— 14.	7 2's — 14.
14 — . .	— 16.	8 2's — 16.
16 — . .	— 18.	9 2's — 18.
18 — . .	— 20.	10 2's — 20.

\* I have sometimes seen the balls moved out in this for the Numeration table, in figures; but it is evident this plan is erroneous; for each ball is only a simple and after the children have been exercised with the an lous repetition (in this case at least) of units, tens, hund and thousands, the teacher has only placed before his p seventy-eight units.



Work the balls back 2 at a time, thus:—2 from 20 leaves 18; 4 from 20 leaves 16. Adopt this process with respect to the gradation of number throughout the lesson, and thus you may teach practical subtraction.

3 . . . in 3.	
3 and . . . are 6.	2 3's in 6.
6 — . . . — 9.	3 3's — 9.
9 — . . . — 12.	4 3's — 12.
12 — . . . — 15.	5 3's — 15.
15 — . . . — 18.	6 3's — 18.
18 — . . . — 21.	7 3's — 21.
21 — . . . — 24.	8 3's — 24.
24 — . . . — 27.	9 3's — 27.
27 — . . . — 30.	10 3's — 30.

---

4 . . . . in 4.	
4 and . . . . are 8.	2 4's in 8.
8 — . . . . — 12.	3 4's — 12.
12 — . . . . — 16.	4 4's — 16.
16 — . . . . — 20.	5 4's — 20.
20 — . . . . — 24.	6 4's — 24.
24 — . . . . — 28.	7 4's — 28.
28 — . . . . — 32.	8 4's — 32.
32 — . . . . — 36.	9 4's — 36.
36 — . . . . — 40.	10 4's — 40.

---

5 . . . . . in 5.	
5 and . . . . . are 10.	2 5's in 10.
10 — . . . . . — 15.	3 5's — 15.
15 — . . . . . — 20.	4 5's — 20.
20 — . . . . . — 25.	5 5's — 25.
25 — . . . . . — 30.	6 5's — 30.
30 — . . . . . — 35.	7 5's — 35.
35 — . . . . . — 40.	8 5's — 40.
40 — . . . . . — 45.	9 5's — 45.
45 — . . . . . — 50.	10 5's — 50.



6	.....	in 6.		
6 and	.....	are 12.	2 6's	in 12.
12	—	— 18.	3 6's	— 18.
18	—	— 24.	4 6's	— 24.
24	—	— 30.	5 6's	— 30.
30	—	— 36.	6 6's	— 36.
36	—	— 42.	7 6's	— 42.
42	—	— 48.	8 6's	— 48.
48	—	— 54.	9 6's	— 54.
54	—	— 60.	10 6's	— 60.

---

7	.....	in 7.		
7 and	.....	are 14.	2 7's	in 14.
14	—	— 21.	3 7's	— 21.
21	—	— 28.	4 7's	— 28.
28	—	— 35.	5 7's	— 35.
35	—	— 42.	6 7's	— 42.
42	—	— 49.	7 7's	— 49.
49	—	— 56.	8 7's	— 56.
56	—	— 63.	9 7's	— 63.
63	—	— 70.	10 7's	— 70.

---

8	.....	in 8.		
8 and	.....	are 16.	2 8's	in 16.
16	—	— 24.	3 8's	— 24.
24	—	— 32.	4 8's	— 32.
32	—	— 40.	5 8's	— 40.
40	—	— 48.	6 8's	— 48.
48	—	— 56.	7 8's	— 56.
56	—	— 64.	8 8's	— 64.
64	—	— 72.	9 8's	— 72.
72	—	— 80.	10 8's	— 80.

---

9	.....	in 9.		
9 and	.....	are 18.	2 9's	in 18.
18	—	— 27.	3 9's	— 27.



27 and . . . . .	are 36.	4 9's in 36.
36 — . . . . .	— 45.	5 9's — 45.
45 — . . . . .	— 54.	6 9's — 54.
54 — . . . . .	— 63.	7 9's — 63.
63 — . . . . .	— 72.	8 9's — 72.
72 — . . . . .	— 81.	9 9's — 81.
81 — . . . . .	— 90.	10 9's — 90.

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10 . . . . .	in 10.	
10 and . . . . .	are 20.	2 10's in 20.
20 — . . . . .	— 30.	3 10's — 30.
30 — . . . . .	— 40.	4 10's — 40.
40 — . . . . .	— 50.	5 10's — 50.
50 — . . . . .	— 60.	6 10's — 60.
60 — . . . . .	— 70.	7 10's — 70.
70 — . . . . .	— 80.	8 10's — 80.
80 — . . . . .	— 90.	9 10's — 90.
90 — . . . . .	— 100.	10 10's — 100.

Wooden cubes might be used in nearly the same way; and it is possible to give examples in which the cube root, square, and cube of any number may be found. For instance; put down 25 cubes, 5 abreast of each other, and you have the square of five; add to these four like squares, and you have 125, the cube of 5 in number and form. When the pupil is well trained in these first principles, it will be tolerably easy for him in after-life to carry them out, and use figures, thus,—

Cube root ...	1	2	3	4	5	6	7	8	9	10
Multiplier...	1	2	3	4	5	6	7	8	9	10
Square .....	1	4	9	16	25	36	49	64	81	100
Cube .....	1	8	27	64	125	216	343	512	729	1000



### 5. PROPORTION TABLE. ON THE FRAME.

[illegible]

*Practical Use of this Lesson.*—If two apples are sold for one penny, how many should I have for two pence? &c. If three loaves are sold for one shilling, how many should I have for two shillings? &c. If four pounds of potatoes are sold for one penny, how many pounds should I have at this rate for two pence? &c. The teacher will find no difficulty in amplifying this mode of development.

**MULTIPLICATION.** TUNE, *Bells.*

THREE threes are nine, three fours are twelve,  
Three fives are fifteen, sure;  
And three times six are just eighteen,  
Which wants two of a score.



And three times seven are twenty-one ;  
Three eights are twenty-four ;  
And three times nine are twenty-seven :  
Indeed it is no more.

Three tens are thirty, three elevens  
Will make just thirty-three;  
And three times twelve are thirty-six,  
As you may often see.

**We'll now proceed to four times four,  
Which will be found sixteen.  
Four fives are twenty, this you learn  
With balls, red, blue, and green.**

Four sixes twenty-four will prove,  
Which must be kept in view;  
And four times seven are twenty-eight,  
Four eights are thirty-two.

Four nines in thirty-six are found,  
Four tens are just two score;  
And four elevens added up  
Will make but forty-four.

And four times twelve are forty-eight ;  
Five twelves will make three score ;  
And six times twelve are seventy-two ;  
Seven twelves are eighty-four.

## 6. VERSIFICATION. ON THE FRAME.

### SHORT MEASURE.

ball for each syllable, as, "There is beyond the sky."

$$\left. \begin{array}{ccccccc} 6 & & \cdot & \cdot & \cdot & \cdot & \cdot \\ 6 & & \cdot & \cdot & \cdot & \cdot & \cdot \\ 8 & \cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\ 6 & & \cdot & \cdot & \cdot & \cdot & \cdot \end{array} \right\} \text{In all 26.}$$



**COMMON MEASURE.**

As, "Come, let us join our cheerful songs."

**8**   .   .   .   .   .   .   .  
**6**   .   .   .   .   .   .   .  
**8**   .   .   .   .   .   .   .  
**6**   .   .   .   .   .   .   . } In all 28.

**LONG MEASURE.**

As, "Praise God, from whom all blessings flow."

[illegible]

**FOUR LINES 7's.**

**As, "Hark, the herald angels sing."**

$\left. \begin{array}{ccccccc} 7 & . & . & . & . & . & . \\ 7 & . & . & . & . & . & . \\ 7 & . & . & . & . & . & . \\ 7 & . & . & . & . & . & . \end{array} \right\}$  In all 28.

**P.M. FOUR LINES 8's, TWO 7's, ONE 4's, AND ONE**

**As, "Lo! he comes with clouds descending."**

8	.	.	.	.	.	.	.	} In all 41.
7	.	.	.	.	.	.	.	
8	.	.	.	.	.	.	.	
7	.	.	.	.	.	.	.	
4	.	.	.	.	.	.	.	
7	.	.	.	.	.	.	.	

ON KINDNESS. A CHANT.

O how pretty 'tis to see  
Little children all agree!  
And hear them sing A B C D,  
Running round each pretty tree;



Or in the room so cheerfully  
Sitting in the gallery :  
Then how pretty 'tis to see  
Little children all agree !

TUNE, *Sympathy.*

We tables learn, and numbers too,  
And multiply twice one are two ;  
And when our lessons well we say,  
Our master sends us out to play.

We must not quarrel, must not fight,  
The Lord has said it is not right,  
But love each other, that's the rule  
Of our happy Infant School.

AVOIRDUPOISE WEIGHT. TUNE, *Caledonia.*

Sixteen drams just make an ounce,  
When my mother goes to shop,  
Sixteen ounces make a pound,  
When she buys a mutton chop.

Butchers call eight pounds a stone ;  
You'll hear them every market-day,  
"Come and buy good beef and mutton,  
I want to sell, and get away."

Twenty-eight pounds are the fourth  
Of an hundred weight called gross ;  
Four such quarters are the whole  
Of an hundred weight at most.

Twenty hundred make a ton ;  
By this rule all things are sold,  
That have any weight or dross,  
And are bought so too, I'm told.

When I buy, or when I sell,  
May I always use one weight,  
May I justice love so well,  
To do always what is right.



## THURSDAY AFTERNOON.

Writing on slates, and compound arithmetic. It is best to keep to small sums, and ground the children well in these. With regard to the higher points of artificial arithmetic, or the use of figures, I suspect that though the child's memory may enable him to repeat high numbers with accuracy, his mind is not yet sufficiently matured to compass the subject. If the teacher makes good use of the frame and cubes,\* the child's mind will be advantageously disciplined by the cognizance of real number for the prosecution of mental arithmetic when he goes into business.

LESSON 10. *From Rostrum.*

March out, chanting,

We'll all love one another, as children ought to do.

All in to reading in classes.

## SCRIPTURE ANALYZED. PART I.

All Scripture is given by inspiration of God.—What is inspiration? The inbreathing or teaching of the Holy Ghost. He taught good men what to think, what to speak, what to write, what to do.

Why is God Most High called our Creator? Because he made us. (Psal. c. 3; Acts xvii. 28.) He is our Father. (Matt. vi. 9.)—Why the Preserver? Because he sends us food, and keeps us alive. (Acts xvii. 28; Psal. cxlv. 15, 16.)—Why

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\* Family tutors and governesses should be supplied with these articles.



the Redeemer? Because he gave Jesus, the second Person in the Trinity, to die for our sins. (John iii. 14—16; Luke xxiv. 47; Eph. i. 7.)—Why the Teacher? Because he has given us the Bible; (2 Tim. iii. 16;) sent us good Ministers; (1 Cor. iii. 21, 22; Eph. iv. 11—13;) and warned us of bad ones; (Matt. vii. 15—20;) sent the promised Spirit. (Joel ii. 28; Acts ii. 38, 39; Matt. vii. 11; James i. 5, 6.)—Why the Comforter? Because when we truly repent of our sins, and heartily believe on the Lord Jesus, he sends the Holy Ghost into our hearts, crying, Abba, Father. (Gal. iv. 6; Rom. v. 1—5.)—Why the Sanctifier? Because he changes our wicked hearts, renews us in the spirit of our mind, and cleanses from all unrighteousness. (1 John i. 7; Titus iii. 5.)—Why the Glorifier? Because, when we have suffered all his will, and are made perfectly holy, he will take us to glory. (John xvii. 24; xiv. 1—6; Rom. viii. 30.)

HYMN. TUNE, *Clark's or Bath*, 6s. & 7s.

FATHER, God, thy love we praise  
Which gave thy Son to die;  
JESUS, full of truth and grace,  
Alike we glorify.  
SPIRIT, Comforter divine,  
Praise by all to thee be given;  
Till we in full chorus join,  
And earth is turned to heaven.—WESLEY.

Chant,

TUNE, *David*.

Praise him in his holiness, praise him in his greatness; let every thing that hath breath praise the Lord. Amen, amen.



## \* SCRIPTURE ANALYZED. PART II.

*History.* (Gen. v. 24.) And Enoch walked with God, and he was not, for God took him.

*Doctrine.* (Isai. liii. 6.) All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

*Exhortation.* (Matt. iii. 2.) Repent ye, for the kingdom of heaven is at hand.

*Commandment.* (Gen. xvii. 1.) I am the Almighty God, walk before me, and be thou perfect.

*Prayer.* (Psal. xxv. 11.) For thy name's sake, O Lord, pardon mine iniquity, for it is great.

*Promise.* (Gen. xxxii. 12.) I will surely do thee good. (Prov. viii. 1—7.) Those that seek me early shall find me.

*Threatening.* (Luke xiii. 5.) Except ye repent, ye shall all likewise perish.

*Praise.* (Psal. clxvi. 1.) Praise the Lord, O my soul. (Isai. xii. 1.) O Lord, I will praise thee.

CHANTS. TUNE, *Isaiah*.

The mouth of the Lord hath spoken it.

TUNE, *Barren Fig-tree*.

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

TUNE, *Doxology*.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

CONCLUDING HYMN. TUNE, *Wareham*.

*From all that dwell below the skies,  
Let the Creator's praise arise;*



Let the Redeemer's name be sung,  
Through every land, by every tongue.

Eternal are thy mercies, Lord,  
Eternal truth attends thy word;  
Thy praise shall sound from shore to shore,  
Till suns shall rise and set no more.

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## FRIDAY MORNING.

TUNE, *Wareham*.

I am but young, a little one,  
Yet I can speak, and go alone;  
Then I must learn to know the Lord,  
And learn to read his holy word.

*See Infant Cultivation, p. 116.*

After prayer,

THOU GOD SEEST ME.\* TUNE, *Old Hundredth*.

I'm not too young for God to see,  
He knows my name and nature too;  
And all day long he looks at me,  
And sees my spirit through and through.

He listens to the words I say,  
And knows the thoughts I have within.  
And whether I'm at work or play,  
He's there to see me, if I sin.

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\* Some persons tell children that it is wicked to point to the sky, because God is there: they might as well say, "Do not point to the earth; for God is there." We should lead them to a solemn recognition of the momentous fact, that *God is everywhere*.



O! how could children tell a lie,  
Or cheat in play, or steal, or fight,  
If they remember'd God was nigh,  
And always had them in his sight?

Then when I want to do amiss,  
However pleasant it may be,  
I'll always try to think of this,  
"I'm not too young for God to see."

### LESSON 11. *From Rostrum.*

March out, chanting,

TIME TABLE. TUNE, *Woodspring.*

Sixty seconds make a minute:

How quick it flies away!

Sixty minutes just one hour;

Twenty-four full hours the day.

Seven days a week fill up,

The Sabbath then comes in;

We must it holy keep,

Nor dare to live in sin.

Four weeks one lunar month,

The moon marks out her course,

Tides flow and ebb, rise on

And roll off all our shores.

Twelve calendar months one year,

Including seasons four,

Spring, Summer, Autumn, Winter,

And I will add no more.

J. R.

In to reading lessons.—Gallery.

HYMN. *Gabriel New.*

I sing the' almighty power of God

That made the mountains rise;

That spread the flowing seas abroad,

And built the lofty skies.



I sing the wisdom that ordain'd  
The sun to rule the day;  
The moon shines full at his command,  
And all the stars obey.

Lord, how thy wonders are display'd,  
Where'er I turn mine eye!  
If I survey the ground I tread,  
Or gaze upon the sky.

I sing the goodness of the Lord,  
That fill'd the earth with food;  
He form'd the creatures with his word,  
And then pronounced them "Good."

His hand is my perpetual guard,  
He keeps me with his eye;  
Why should I then forget the Lord,  
Who is for ever nigh.

### LESSON ON CREATION.

#### • ON THE EXISTENCE OF GOD. L. M. *Peru.*

When I lift up my wondering eyes,  
And view the ground and spacious skies,  
There is a God! my thoughts exclaim  
That built this vast stupendous frame.

The sun by day, with glorious light,  
The moon with milder rays by night,  
Each rolling planet, glowing star  
Wisdom and power divine declare.

The lightning's blaze, the thunder's roar,  
The clouds that watery blessings pour,  
The winter's frost, the summer's heat,  
This pleasing, awful truth repeat.

The forest and the grassy mead,  
Where wild beasts roam, and tame ones feed,  
Corn springing from the lifeless clod,  
Confess the agency of God.



My body, form'd with nicest art,  
My heaving lungs, and beating heart,  
My limbs, obedient to my will,  
Show forth my Maker's power and skill.

The various passions of the mind,  
The power of reason, more refined,  
Bold fancy's flight, each lively sense,  
Proves a supreme Intelligence.

What does the word *create* mean? To make something out of nothing.—What does the word *Lord* mean? The great Being.—What does the word *God* mean? The good Being; because the Lord God made all things out of nothing.—What is he called? Creator.—How long was the Lord employed in the work of creation? Six days.—What did he create on the first day? The heavens and the earth, and divided the day from the night.—What is called day? The light.—What night? The darkness.—What do you stand on? Earth.—What do you walk over? Earth.—What is the shape of the earth? Round.—What is the form of its surface? Uneven; mountains and valleys, hills and dales.—What beside land? Water: water is a visible fluid: it is said, the “Spirit of God moved on the face of the waters;” so the Spirit of Christ must work on our guilty and naughty souls to form them anew, and make us holy. (John iii. 3; Rom. viii. 9; 2 Cor. v. 17; Eph. ii. 1; Titus iii. 3.)

What did the Lord Jehovah create on the second day? The air or atmosphere that surrounds the earth.—What have you to say about *the air*? We cannot see it, (it is an invisible fluid,) we can feel it, we can hear it; (strike a



switch against it,) what do you hear? A sound or noise.—When put in motion, what is it called? Wind: it moves the trees, blows up the dust; we breathe it, and could not live without it. Perhaps this thought led King David to say, “Let every thing that hath breath, praise the Lord.”

Chant,

TUNE, *David.*

Praise Him in his holiness, praise Him in his greatness,  
Let every thing that hath breath praise the Lord.

Tell me some more about the second day? The Lord separated the higher waters from the lower waters; that is, the clouds from the oceans, seas, lakes, rivers, and springs: springs are the beginnings of rivers; some of these are at the top, others at the sides, of mountains, and they run down to the lowest ground; the place they run in is called a channel.—What is there like them in the street? The plug-hole and the kennel.—The beginning of a river is called a spring; the place where it runs into another river, or into the sea, is called its mouth.

How do the clouds look when they are heavy? Black.—What comes from the clouds? Rain.—How does it fall? In drops.—In what direction do the drops fall? Sometimes sloping, and sometimes straight; when the wind blows them along quick, we call it a flying shower; when they come down straight, we generally expect the shower to continue a long time.—What is the use of rain? To water and soften the earth, cool the atmosphere, and make the vegetables grow.—*What are clouds?* Water in a state of vapour.—



When the sun looks red it draws up much of this vapour, it is almost dark, and we say, "O, how foggy!"

Sing,

TUNE, *Portugal.*

Sing to the Lord, exalt him high,  
Who spreads his clouds along the sky;  
There he prepares the fruitful rain,  
Nor lets the drops descend in vain.

We often sing this verse when it rains.

What did the great Creator do on the third day? Drained the earth, formed oceans, seas, lakes, and rivers: oceans are larger than seas, seas are larger than lakes and rivers.—What is the taste of sea-water? Salt.—How does river-water taste? Fresh.

But we have something more to say about the third day? The Lord produced trees, plants, and all kinds of vegetables. What has a tree got? Root, stem, branches, twigs, leaves.—Where is the root placed? In the ground.—What rises from the root? The stem.—In what form does it grow? Round, like our bodies (fix the children's attention on this analogy).—In what direction does it rise? Upright, or perpendicular.—What comes out of the stem? Branches (like our arms).—What grows out of the branches? Twigs.—What comes out of these? Buds, leaves, flowers, and fruit.—Describe a shrub? The branches of a shrub strike out from the root.—Like what? The gooseberry bush, &c.—What pleases our sight? *Flowers.*—What our smell? Sweet-scented flowers, like the rose, and May-tree blossom.—



What our taste? Ripe fruit.—We should never eat unripe fruit; many persons make themselves ill by so doing.—What does God use to make the trees and plants grow? Earth, or mould, air, fire, (the caloric, or latent heat, diffused through universal nature,) the heat of the sun, and water. Almighty God changes the water into sweet juice in the different kinds of fruit.—What did your little brother say when eating some fruit? “O, what a sweet apple! O, what a nice pear! O, what a juicy orange!”—Tell me of some vegetables that you have for dinner. Potatoes, turnips, carrots, parsnips, cabbages, and cauliflowers.—Tell me of a sweet vegetable used at tea-time. Sugar.

The following account of some curious plants will furnish useful and instructive information in illustration of this lesson:—

In the West Indies, where rain sometimes does not fall for a length of time, a kind of plant called the wild-pine, or pitcher plant, grows upon the branches of the trees, and also on the bark of the trunk. Its bag-like leaves are so formed as to make little reservoirs of water, the rain falling into them through holes which close at the top when full, and prevent it from evaporating. The seed of this useful plant has small flying threads, by which, when carried through the air, it catches any tree in the way, and falls on it and grows. Wherever it takes root, though on the under side of a bough, it grows straight upwards, otherwise the leaves would not hold water. It holds in one leaf from a pint to a quart; and although it must be of great use to



to the trees on which it grows, to birds and other animals its use is even greater. "When we find these pines," says Dampier, the famous navigator, "we stick our knives into the leaves just above the root, and the water gushing out, we catch it in our hats, as I have often done, to my great relief."

In the East there is a plant of the same kind, called the *bejuco*, which grows near, and twines round other trees, its ends hanging downwards, but so full of juice, that, on cutting it, a good stream of water spouts from it; and this, not only by the stalk touching the tree so closely, must refresh it, but affords a supply to animals, and the weary herdsman on the hills.

The *nepentha distillatoria* is found in the same regions, with a yet more singular structure. It has tankards hanging from its leaves, and holding each from a pint to a quart of pure water. Two singular provisions are to be marked in this vegetable. There grows over the mouth of the tankard, a leaf nearly its size and shape, like a lid or cover, which prevents evaporation from the sun's rays; and the water that fills the tankard is perfectly sweet and clear, although the ground in which the plant grows is a marsh of the most muddy and unwholesome kind. The process of vegetation filtrates or distils the liquid, so as to produce, from the worst, the purest water.

The cow-tree grows in South America, upon the most dry and rocky soil, and in a climate where for months not a drop of rain falls. On piercing the trunk, however, a sweet and nourishing milk is obtained, which the natives gladly receive in large bowls. If some plants thus furnish



drink, where it might least be expected, others in the desert prepare food for man in abundance. A single tapioca tree is said to afford, from its pith, the whole sustenance of several men for a season. How wonderful are the works of God.

There are many plants called creepers, the Virginia creeper has a small tendril, ending in a claw, each toe of which has a knob, thickly set with extremely small bristles; they grow into the invisible pores of the wall, and swelling, stick there as long as the plant grows, and prevent the branch from falling; but when the plant dies they become thin again, and drop out, so that the branch falls down.

The woodbine and ivy are too weak to support their own weight, but readily embrace other trees, that they may be sustained by them. In the garden we have admired the provision made for the weaker vegetables, as peas and French beans. They are provided with tendrils which lay hold of the rods that are set in the ground for their support. In short, it will be seen throughout the whole system of vegetation that when a tree is by its nature unable to bear its own weight, it is provided with the means of using the help of others.

The papyrus grows on the banks of the river Nile and in marshy grounds, to the height of twelve or thirteen feet, besides two feet under water. The root is brown, the large leaves grow near the water's edge, and the stalk is two inches in thickness. It bears a crown at top, composed of numerous long, thin, straight fibres, resembling human hair.



Egyptian papyrus, or paper, was manufactured from the pellicles, or skins, which surround the stalk, the finest of which were stript from the middle, between the outer rind and the marrow of the stalk. Not more than twenty strips, each about thirteen fingers in breadth, could be taken from one stalk. In order to be deemed fit for use, the strips were to be thin, white, and smooth. These were spread on a table and sprinkled with water, after which they were washed over with hot glue-like Nile water. On the first layer of these skins, a second was placed cross-ways to finish the sheet, which was then pressed, hung up to dry, and smoothed and polished with a tooth. The latter operation kept the paper from soaking the ink, and made it shine. It then received another wash of thin glue, and was afterwards beaten with a hammer; it was sized a second time, pressed, and again extended with a hammer.

Twenty sheets, glued together, were called *scapus*, but sometimes several *scapi* were glued together, to form one large *volumen*.

The precise time when this kind of paper was invented is unknown, but several authors have proved that it was in use several centuries before the birth of Christ. When Ptolemy Philadelphus, King of Egypt, began to collect his great library of books, he caused them all to be copied on this new-invented paper. It was also exported for the use of other countries, till Eumenes, King of Pergamus, endeavouring to form a library at Pergamus, with a design to excel that at Alexandria, caused a prohibition to be put to the exportation of papyrus from Egypt. This put



Eumenus upon the invention, and occasioned that monarch to discover a superior manufacture of parchment from the skins of sheep and goats, and on this article he procured copies of such of the works of learned men as he afterwards placed in his library. Parchment was hence called, in Latin, *pergamena*, from its being invented in Pergamus, a city in Lesser Asia, and from its becoming a chief article of trade at that place.

There is a reference in Scripture to the destruction of the paper-reeds, as constituting part of the judgments with which the Almighty threatened Egypt on account of its sins; "The brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks shall wither, be driven away, and be no more." (Isaiah xix. 5, 7.)

#### AN EXPERIMENT.

Two young trees planted together, in the same soil, near to each other, and equally healthy, were pitched upon as the subject of the following experiment.

They were accurately measured, and as soon as the buds began to swell in the spring, the whole trunk of one of them was cleansed of its moss and dirt, by means of a brush and soft water. Afterwards it was washed with a wet flannel twice or thrice every week until about the middle of summer. In autumn, when it was supposed the annual growth was completed, the trees were again measured, and the increase of the tree which had been washed, was found to exceed that



of the other nearly in the proportion of two to one. We have in this experiment, a fine argument in favour of cleanliness.—*Taken from a little work on curious plants. See also Watson's Dictionary. Articles,—Book, Bullrush, and Paper-reed.*

### WONDERS OF CREATION.

TUNE, *Simpson.*

We cannot count those grains of sand,  
That lie by thousands in your hand;  
To count yon blades of grass, I fear,  
Would prove the task of many a year.

Behold the fir on mountains grow,  
And the grey willow droop below;  
The prickly thistle, mallow soft;  
The hop, whose tendrils climb aloft.

The oak with firm and fibrous root;  
The humble daisy at your foot;  
The tulip, from a richer soil,  
Fair produce of the gardener's toil.

The marshy reed, and ivy too;  
The purple heath, of lively hue;  
The wall-flower, growing without care;  
The floating water-lily there;—

What various forms, what colours rare!  
Their blending fragrance scents the air;  
Their beauty tells, though they are dumb,  
That from Jehovah's hand they come.



FRIDAY AFTERNOON.  
SPELLING LESSON, No. 12.

Go out singing,

THE ROSE. TUNE, *Naylor*.

How fair is the rose! what a beautiful flower!  
The glory of April and May;  
But the leaves are beginning to fade in an hour,  
And they wither and die in a day.

But the rose has one powerful virtue to boast  
Above all the flowers of the field,  
When its leaves are all dead, and fine colours are lost,  
Still how sweet a perfume it will yield.

So frail is the youth and the beauty of men,  
Though they bloom and look gay like the rose;  
Yet all our fond care to preserve them is vain;  
Time kills them as fast as he goes.

Then I'll not be proud of my youth or my beauty,  
Since both of them wither and fade;  
But gain a good name by doing my duty,  
This will scent like a rose when I'm dead.

In to spelling and reading in classes. Then march to the gallery, and resume the lesson on creation. What did God make on the fourth day? Sun, moon, and stars.—What are the sun and moon called? Two great lights.—Which is the greatest light? The sun.—When do we have sunlight? In the day-time.—What does the sun give to the earth besides light? Heat and motion.—The earth moves round what? The sun.—How often? Once every year.—What is the (invisible) track or path in which the earth moves (revolves).



round the sun called? An orbit.—And the earth turns on its axis\*(axis, the line, real or imaginary, that passes through anything on which it may revolve) once in? Twenty-four hours.—The part turned to the sun has what? Light.—And the part turned from the sun has what? Darkness.—Where is it dark now? (4, P. M., July 22d.) New Zealand.—When the sun is on our meridian, (the top of a circle, like the number 12 on the clock face, a line drawn from north to south over any given point,) we know it is twelve o'clock, or mid-day, with us, and midnight with the people who inhabit the side of the earth exactly opposite.—If God were to destroy the sun, what then? We should have no light, or heat; all would be darkness and misery; trees, cattle, and men would pine and die.—Who is called the Sun of Righteousness? Jesus Christ. (Mal. iv. 2; John i. 4; viii. 12.)—What should we poor sinners do without Him? Remain in darkness, ignorance, sin, and wretchedness; unfit for heaven. Then we must pray or perish.

TUNE, *Lydia*. C. M.

O Sun of Righteousness, arise  
With healing in thy wings;  
To my diseased, my guilty soul,  
Life and salvation bring.

What does the Scripture say concerning the people who continue in sin, and do not come to God for pardon? They love darkness and hate

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\* The earth has a double motion; first, in its daily or diurnal rotation on its axis; and secondly, in its annual course round the sun.



the light. (John iii. 19, 20.)—What of those who are taught, led, and comforted by the Spirit of Christ? “Ye are all the children of the light and of the day.” (1 Thess. v. 5.) “And they that be wise shall shine as the brightness of the firmament.” (Dan. xii. 3.)—What is the moon called? The lesser or smaller light.—From what body does the moon receive light? The sun.—When do we have moon-light? At night: it shines through the window, and looks very pretty and very bright. In hot countries, round the middle of the earth, or within the tropics,\* it shines with such power, and its rays have been known to strike the inhabitants of those parts so forcibly, that they sickened and died.—What does God promise to those who look to him? (that is, pray to, and depend upon him every moment to keep them from evil.) “The sun shall not smite thee by day, nor the moon by night.” (Psal. cxxi. 6.)

But it is said, “He made the stars also.”† Let us sing,—

*TUNE, Portugal.*

He form'd the stars, those heavenly flames,  
He counts their numbers, calls their names;  
His wisdom's vast, and knows no bound,  
A deep where all our thoughts are drown'd.

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\* The whole space round the earth twenty-three degrees north and south of the equator.

† The children will be amused and instructed if the teacher form a diagram of the solar system on the large slate; almost every popular work on astronomy contains a diagram of this kind. The elder portion of the scholars will soon obtain a general view on the subject, and imitate the master's performance on their own slates. He may speak, in a familiar way, of the motion of the planets in their orbits,



## • SUNSET,

*As seen from Cadbury, Somerset, July 13th, 1842.*

We gazed on the west, as the king of the day  
Behind his state clouds was receding away,  
The strength of his glory they hid from our view,  
Save where, as a star, it meekly gleam'd through.

That speck was a pledge, and the glory beam'd forth,  
Like sunbeams of promise o'er mountains of wrath;  
Majestic in full-orbed radiance he shone,  
As in triumph he broke from the shadows of gloom.

But O! its full glory no pen can describe,  
With ecstasy burden'd, the soul is denied  
The aid of a language, too tame is its tone,  
For a spirit that revels in glory's bright zone.

But soon this effulgence of beauty sublime  
Was sunk from our view, 'neath the horizon's line;  
And the spirit was turn'd from this changeable scene,  
To think of a glory untarnish'd, unseen.

'Tis the glory of heaven, where He who was slain,  
Is the unsetting light of the glorified train:  
On him may I gaze, when the sun beams no more,  
Its beautiful light on my vision shall pour. DELTA.

“On the fifth day, God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”—What living creatures move in the water? Fish.—What do they

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their distances from the sun, the influence of the sun on the moon, and the influence of the moon on the tides: ever keeping this principle in view, that the sun, under the Almighty's controlling energy, gives motion to the whole system. The reader will find a learned, but simple exposition of this interesting subject in Dr. Adam Clarke's notes on Joshua x. 12—14, and Gen. i. 14—18.



move themselves along with? Fins.—What do they strike their fins against? The water.—What do they guide themselves with? Their tails.—When a great many fish are seen together, what do we call them? A shoal of herrings, or mackarel, or pilchards, &c.—Tell me of a fish that is like the herring, but not so large?—A very small fish?—A very large fish?—Fish that have shells?—A fish that turns on its back to bite?—A fish that moves on the shore in a waved line? Fish that have many legs?—What do they call the persons who catch fish? Fishermen.—What did Christ promise to make his disciples? Fishers of men.—Let us read again:—"And fowl to fly above the earth in the open firmament of heaven." Note the wisdom of God in this arrangement. If they were to walk from one place to another, they would be in the way.—What do they fly with? Wings.—What do they beat their wings against? The air.—With what do they cut their way through the air? Their beak.—What do they build? Nests.—Tell me of a bird that builds its nest on the ground?—One that builds its nest in a tree among the rocks?—One that sews leaves together in forming its nest?—Tell me of a bird that runs very fast?—One that has a pretty tail?—Some birds have webbed feet. Ducks, geese, swans.—What can these do? Swim, fly, walk.

### THE BIRD'S NEST.

It wins our admiration

To view the structure of that little work—

A nest! Observe it well, within, without;

No tool or instrument its maker had

To measure, cut, or form it to its will;



No nail to fix, or cord to lace it tight;  
No threaded needle; no ingenious frame  
In which to weave. Its little beak was all.  
And yet how neatly finish'd! What nice hand,  
With every tool that's now in use,  
And twenty years' apprenticeship to boot,  
Could make us such another? Impossible!  
For who can teach like God? And He it was  
Who taught the little bird to build its nest  
So soft and neat.

And the sly fox, too, how to make his hole  
So deep and warm, where he may lay secure.  
For thus it is written in the Bible:—  
"Foxes have holes, and the birds of the air  
Have nests; but the Son of Man hath not where  
To lay his head."\* And who was that Son of  
Man? The Lion of the tribe of Judah!  
The bright and morning Star, The Prince of Peace,  
The Friend of Sinners! The Lamb of God!  
Jesus Christ!† The only name under heaven  
Given among men whereby we can be saved.

TUNE, *Staughton*.

Who taught the bird to build her nest  
Of wool, and hay, and moss?  
Who taught her how to weave it best,  
And lay the twigs across?  
'Twas God who taught them all the way,  
And gave their little skill;  
And teaches children how to pray,  
And do his holy will.

What has God promised to those who "pray  
without ceasing?" (Isai. xl. 31.)—What did Jesus  
say when he mourned over Jerusalem? (Luke  
xiii. 34.)

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\* Matt. viii. 20.

† Acts iv. 12.



On the sixth day the Lord created insects.—What are insects? Small creeping, flying animals.—Name some. Moths, butterflies.—What insect is like a crab? The spider.—What insect is like a periwinkle? The snail.—And he made some animals without legs or wings: what do we call these? Reptiles: these move over the earth in a waved line.—What have you seen coming out of the ground? Worms.—There are some very dangerous reptiles: name them? Vipers, rattle-snakes.—Beside, He made great beasts, as the elephant, the rhinoceros, the lion, the buffalo.—Name some animals that you have seen? Horse, bull, cow, sheep, dog, cat, mouse, rat.—Tell me of an animal that is like the tiger?—An animal with a long neck? Giraffe.—One with a strong tail? Lion.—When the Lord had made the earth for man to walk on, the air for him to breathe, the water for him to drink, the grass for cattle, and fruit for man to eat; when he had lighted up the heavens with the sun, moon, and stars; when he had made abundance of fish to swim in the water, and multitudes of fowl to fly above the earth in the open firmament of heaven; when he had formed insects, reptiles, beasts, and cattle;—when all these were created, God said, tell me children? “And God said, Let *us* make man in our image,\* after *our* likeness, and let

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\* That image, St. Paul tells us consisted in “righteousness, true holiness, and knowledge.” (Col. iii. 10; Eph. iv. 24.) Hence man was wise in his mind, holy in his heart, and righteous in his actions. The text tells us he was the work of ELOHIM, the divine plurality, marked here more distinctly by the plural pronouns *us* and *our*; and to show



them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them."—The body of man was formed of what? The dust of the ground. (Gen. ii. 7.)—Into this body the Lord breathed, what? The breath of life, and man became a living soul: his body was perfect, his mind wise, his heart holy, his soul truly happy.—He had eyes, for what? (seeing,)\* and ears for (hearing,) and hands

that he was the master-piece of God's creation, all the persons in the Godhead are represented in council and effort to produce this astonishing creature.—Dr. A. CLARKE.

"He must be strangely prejudiced indeed," says the venerable Doctor, "who cannot see that the doctrine of a trinity, and a trinity in unity, is clearly expressed in the above words. Compare with Isaiah vi. 3, Matt. iii. 16, 17; xxviii. 19; John i. 1—14; Eph. ii. 18; 2 Cor. xiii. 14; 1 John v. 7. May God the Father adopt me fully for his child; may God the Son dwell in my heart by faith; may God the Holy Spirit purge (cleanse) my conscience from dead works, and purify my soul from all unrighteousness! May the holy, blessed, and glorious Trinity take me and mine, and seal us for his own in time and in eternity! O thou incomprehensible Jehovah, thou eternal Word, thou ever-during and all-pervading Spirit, Father, Son, and Holy Ghost! in the plenitude of thy eternal Godhead, in thy light, I in a measure see thee, and in thy condescending nearness to my nature I can love thee, for thou hast loved me. In thy strength may I begin, continue, and end every design and work, so as to glorify thee by showing how much thou lovest man, and how much man may be ennobled and beatified by loving thee. Here I am fixed, here I am lost; here I find my God, and here I find myself."

\* Leave out these words, for the children to supply.



for (work,) and legs to (walk) with, and feet to (stand) on, lungs to (breathe) with, a heart to (beat,) veins for the blood to run over the body in.  
Sing,

TUNE, *Derby*. L. M.

My body, form'd with nicest art,  
My heaving lungs, and beating heart,  
My limbs, obedient to my will,  
Show forth my Maker's power and skill.

### RECAPITULATION OF THE LESSON.

What is the globe formed of? Earth.—What is dug out of it? Minerals.—What surrounds it? Air.—What flows over it? Water.—What ascends from it? Vapour.—What falls on it? Dew, rain, hail, snow.—What grows out of it? Grass, plants, shrubs, and trees.—What bodies give light to it? The sun, moon, and stars.—What do you see above it? Clouds.—Who live on it? Men, women, and children.—What happens to the bodies of men, women, and children? They sicken and die.—Why? Because they are sinners.\*—What then, children, should we do?

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\* When Esau Bacon, (one of our late scholars,) was seized (June 1836) with the small-pox, he said to his mother, "I shall die." She asked, "Why?" He answered, "Because I am a sinner." Every thing of a sacred character seemed to make a deep impression on the mind of this child. He was soon released; and entered into rest. Some time after, the mother died; and there is good reason to believe that the remarks of Esau had been useful to her. I visited her from time to time, exhorting her to cast her soul by faith on the blood of Jesus for pardon, holiness, and heaven. At these seasons, she would remind me with delight of the happy



Repent of, and forsake, every sin; turn to the Lord and seek salvation, that he may pardon our sins, renew and sanctify our hearts. (Acts x. 43; Titus iii. 3; 1 Thess. v. 23.) This is what the Apostle calls a new creation: (2 Cor. v. 17:) all who feel this change of heart, are saved from unhappy and unholy tempers.—Why are sinful tempers unhappy tempers? Because they make us uneasy, unfit to live, unfit to die.

O let us all to Jesus fly,  
Whose powerful arm can save;  
Then shall our souls ascend on high,  
And triumph o'er the grave.

This is the way to glory, to be fully saved, and for ever safe. Then in the morning of the resurrection we shall have bodies like unto Christ's glorious body, and be with him for ever.

### "HOLINESS UNTO THE LORD."

TUNE, *New Sabbath.*

When children sing Jehovah's praise,  
Solemn should be the notes they raise;  
Each look, each thought, and every word,  
Be "Holiness unto the Lord."

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way in which her beloved child had passed to glory. And I hope that she too found mercy, and is now before the throne, "having washed" her "robes, and made them white in the blood of the Lamb." We are, indeed, thankful to be thus assured that the school, under the Lord's sanction, has proved useful to both children and parents. And we expect to meet several in glory as the crown of our rejoicing. Surely a God of love will not permit us to labour in vain, and spend our strength for nought.



Where children bow the knee in prayer,  
The great, the holy God is there;  
Then should not every thought and word  
Be "Holiness unto the Lord?"

Above, where happy angels dwell,  
Children the heavenly chorus swell;  
And there the feeblest note that's heard  
Is "Holiness unto the Lord."

Then how must angels grieve to hear  
The thoughtless song, the heartless prayer?  
Think, children, think;—let every word  
Be "Holiness unto the Lord."

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## **SATURDAY MORNING.**

### **THE CHILD'S PRAYER.    TUNE, *Hart's*.**

Gentle Jesus, meek and mild,  
Look upon a little child;  
Pity my simplicity;  
Teach me how to come thee.

Fain I would to thee be brought.  
O, my God, forbid it not!  
Give me, blessed Lord, a place  
In the kingdom of thy grace.

Hold me fast in thine embrace;  
Let me see thy smiling face;  
Give me, Lord, thy blessing, give;  
Pray for me, and I shall live.

Loving Jesus, gentle Lamb!  
In thy gracious hands I am;  
Make me, Saviour, as thou art;  
Live thyself within my heart.



After prayer, sing,

TUNE, *Shirland*.

There is beyond the sky,  
A heaven of joy and love;  
And holy children, when they die,  
Go to that world above.

*See Infant Cultivation, p. 117.*

Arithmetic on large slate.

### SPELLING LESSON.

"GOD IS LOVE."

*Question.* How has God made known his love to us? All repeat, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John iii. 16.) "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. i. 15. See also Isai. liii. 5, 6; Luke xxiv. 46, 47; 2 Cor. v. 20, 21.)

TUNE, *Sand-Bay*.

Little children, come to Jesus,  
He has kindly said you may;  
When you try to pray and praise him,  
He will teach you what to say.  
Little children, come to Jesus while you may.

He will take your hand, and lead you  
In the way you ought to go;  
He will make you good and happy:  
No one else can bless you so.  
*Little children, come to Jesus, come to-day.*



## THE TEN COMMANDMENTS.

How many commandments are there? Ten.—Which be they? The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, and from the house of bondage.

I. Thou shalt have none other gods but me. (2 Sam. xxii. 22; 2 Kings xix. 15; Matt. vi. 24; iv. 10.)

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, (2 Kings v. 27,) unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments. (1 Kings xviii. 26—39; Hosea xiv. 3; Acts xix. 26; Judges v. 8; Exodus xxxii. 4; Hosea viii. 6; Dan. iii. 3—29.)

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. (Lev. xxiv. 10—16; Jer. xxiii. 10.)

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within *thy gates*. For in six days the Lord made heaven



and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it. (Neh. x. 31; xiii. 15—22; Num. xv. 32—36; Isai. lviii. 13.)

V. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee. (Mark the premature death of Absalom. 2 Sam. xviii. 9—17, 33; Deut. xxi. 18—21; Eph. vi. 1.)

VI. Thou shalt do no murder. (Gen. iv. 2—16; ix. 6; 1 John iii. 11, 15; 1 Kings xxi. 13.)

VII. Thou shalt not commit adultery. (2 Cor. vi. 17, 18; Heb. xii. 14; Psal. li. 10.)

VIII. Thou shalt not steal. (Gen. iii. 6; 1 Sam. xii. 3—5; Luke xix. 8; Eph. iv. 28; Micah ii. 2; 1 Kings xxi. 15.)

IX. Thou shalt not bear false witness against thy neighbour. (Acts vi. 9—13; xxv. 7, 18; 1 Kings xxi. 13.)

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.\* (2 Kings v. 20—27;

\* July 22d, 1836.—A little boy brought a domino to school. A conversation ensued on the evil of gambling.

*Q.* When persons gamble, what do they desire?

*A.* Each other's money.

*Q.* What sin is that?

*A.* Covetousness.

*Q.* What commandment do such persons break?

*A.* The tenth.

*Q.* How does the person feel who loses the money?

*A.* Vexed and angry.

*Q.* Then what does gambling lead to?

*A.* The sins of covetousness and anger.



Joshua vii. 21 ; Acts xx. 33 ; Micah ii. 2 ; 1 Kings xxi. 1—4 ; Jer. xxxi. 31—34, 38, 40 ; Heb. viii. 9, 10 ; Mark xii. 28—34 ; Rom. v. 5 ; John xv. 10, 13, 14.)

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Q. What dost thou chiefly learn by these commandments ?

A. I learn two things : my duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God ?

A. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, his day, and his Word, and to serve him truly all the days of my life.

Q. What is thy duty towards thy neighbour ?

A. My duty towards my neighbour is to love him as myself ; and to do to all men as I would they should do unto me : To love, honour, and succour my father and mother : To honour and obey the Queen, and all that are put in authority under her : To submit myself to all my governors, teachers, spiritual pastors, and masters : To order myself lowly and reverently to all my betters : To hurt nobody by word or deed : To be true and just in all my dealings : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not



to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself." (Mark xii. 30, 31.)

### THE SAVIOUR'S GOLDEN RULE.

*TUNE, Sprowston Lodge.*

To do to others as I would  
That they should do to me,  
Will make me honest, kind, and good,  
As children ought to be.

Whether I am at home, at school,  
Or walking out abroad,  
I never should forget this rule  
Of Jesus Christ the Lord.

### THE CREED.

I believe in God, the Father Almighty, Maker of heaven and earth: and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried: he descended into hell; the third day he rose again from the dead: he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the *quick and the dead.*

*I believe in the Holy Ghost; the Holy*



Catholic\* Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and the Life everlasting. *Amen.*

O God the Father, of heaven, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

*TUNE, Centenary.*

THE God of love, to earth he came,  
That you might come to heaven;  
Believe, believe in Jesu's Name,  
And all your sin's forgiven.

Believe in Him that died for thee,  
And, sure as He hath died,  
Thy debt is paid, thy soul is free,  
And thou art justified.

To Father, Son, and Holy Ghost,  
Who sweetly all agree  
To save a world of sinners lost,  
Eternal glory be!

PARTING HYMN. *TUNE, Joyful.*

HERE we suffer grief and pain;  
Here we meet to part again;  
In heaven we part no more.

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\* That is, the universal church. What a thunderclap to bigotry and intolerance!



CHORUS: O! that will be joyful!  
Joyful! joyful! joyful!  
O! that will be joyful!  
When we meet to part no more!

All who love the Lord below,  
When they die, to heaven will go,  
And sing with saints above.  
O! that will be joyful, &c.

*Little children* will be there,  
Who have sought the Lord by prayer,  
From *every* Infant School.  
O! that will be joyful, &c.

*Teachers*, too, shall meet above,  
And our *Pastors*, whom we love,  
Shall meet to part no more.  
O! that will be joyful, &c.

O! how happy we shall be,  
For our Saviour we shall see,  
Exalted on his throne!  
O! that will be joyful, &c.

There we all shall sing with joy;  
And eternity employ  
In praising Christ the Lord.  
O! that will be joyful, &c.

Praise ye the Lord! Hallelujah!

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The writer of this little book, who is no mere theorist, would now address a few words of kindly advice to all teachers, whether in Sabbath or Infant Schools. You must have order; you must control the children; you must govern *them*, or *they* will govern you. The great end *sought* by most children is to have their own



way. For this they will rave, storm, and fight; simmer, cry, and sulk. Now you must have the mastery; not so much for your comfort as their good. And they must be brought fairly and scripturally, not cruelly or tyrannically, to recognise your authority. To obtain this, apply to God for help; by his grace assisting, obtain perfect composure of spirit. Your own feelings will have a wonderful influence on the children; your looks will speak; your sympathies will take hold of them. Let the first point be moral order. Do not relinquish this to subserve the caprice of a clever monitor: you may have a great struggle in your mind here; but let a solemn regard to the child's future well-being mark your line of conduct. You must teach, reason, reprove, rebuke, entreat, and sometimes inflict pain, and watch and wait for fruits of righteousness. Do not take up the work as a religious amusement; but in the fear of God, and with a steady purpose to serve your generation by his will.

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## MISCELLANEOUS LESSONS.

### PRAYER.

TUNE, *Condescension*. C. M.

Prayer is the soul's sincere desire,  
Utter'd or unexpress'd;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high.



What is prayer? The desire of the heart. "Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear."\* (Psal. x. 17; xxxviii. 9.)

To whom should we pray? To God the Father. (Matt. vi. 9.)

Through whom? God the Son. (1 Tim. ii. 5, 6; Heb. iv. 15, 16.)

By whom? God the Holy Ghost. (Jude 20.)

How should we pray? In faith. (Matt. xxi. 22; Mark xi. 24; 1 Kings xviii. 36—45.)

Why should we pray? We are ignorant, and need divine teaching; (1 Cor. ii. 14; James i. 5;) guilty, and need pardon; unholy, and need purity. (1 John i. 8—10; Psal. xxv. 11.)

How long must we continue to pray? Till we die and enter heaven. (1 Thess. v. 17; Acts vii. 59, 60.)

O Thou, through whom we come to God,  
The life, the truth, the way;  
The path of prayer thyself hast trod;  
Lord, teach us how to pray.

Tell me of some special answers to prayer recorded in the sacred Scriptures? Abraham's servant, (Gen. xxiv. 12;) Jacob, (Gen. xxxii. 9;) Moses, (Exod. xxxiii.; Numb. xiv. 20;) Hannah, (1 Sam. i. 10, 27;) David, (2 Sam. vii. 18, 29; Psal. xxxiv. 6;) Solomon, (1 Kings ix. 3;) Elijah, (1 Kings xviii. 36—45; 2 Chron. vii.;) Hezekiah,

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\* "Not a groan of a panting spirit shall be lost, till God hath lost his knowledge; not a petition lost, while God hath a record; nor a tear dried, while God hath a bottle to preserve it in."—Charnock.



(2 Kings xix. 35;) Daniel, (Dan. ix. 3—27;) Jonah, (Jonah ii. 1, 6;) Jehoshaphat, (2 Chron. xiv. 11, 12;) Cornelius, (Acts x.)

*Some answers of the children on Prayer, &c.*

*J. R. B.*—Why should we pray?

That we may be converted.—*H. Davey.*

Because Satan tempts us.—*Kelby.*

We must pray, or be in misery for ever.—*Popkin.*

That we may live with God for ever.—*Bazin.*

That we may get our sins pardoned.—*Esau Bacon.*

That we may not be punished.—*Mahew.*

Because if we don't, our sin will find us out.—*Bazin.*

Because we have got such a wicked heart. We are such sinners.—*Esau Bacon.*

“We know that God is true, because he said that he would destroy the world by a flood, and he did.”

“‘Ye must be born again.’ Jesus did not mean that Nicodemus must be made a little baby again, but that his heart must be changed.

### *Dialogue.*

*J. R. B.*—Which is the best shop to get ink from? Richardson's.—*J. Blake.*

O! I'm sure it is not.—*R. Fisher.*

*J. R. B.*—Why?

Because they serve on Sunday.—*R. Fisher.*

But they don't serve in church-time.—*Lickfole.*

Ah! but they do before; and it is all church-time on Sunday.—*R. Fisher.*



While I was giving a Lesson on "The Barren Fig-tree," January 31st, 1839, J. B. burst into tears. On asking the reason, he said, "My father and mother are going to hell."

On one occasion, a child had been refractory, when I convened a jury of his peers, before whom he was convicted of crime. I then asked, "What is to be done with him?" One said, "Punish him;" another, "Tie his hands behind him;" but a third, with peculiar force of expression, said, "Get him converted."

On another occasion, R. W. said, "D.'s mother does not pray." I asked, "How do you know that?" J. F. replied, "Because she swears." Upon questioning him closely, I found his negative was founded on the fact of her being a swearer; and he could not reconcile swearing with praying, and hence the just inference above.

Jan. 12th, 1837.—After we had engaged in prayer, J. A. said, "Please Mr. —, teach me the prayer you say at the prayer-meetings on Friday nights."

Jan. 14th.—We conversed about the fall of man: one remarked, "Directly Satan comes, we should go on our knees and pray. If Adam had prayed, Satan could not have made him wicked." Another observed, "If we pray, God will take Satan out of, and put the Holy Ghost in, us."

We could almost fill a volume with conversations of the foregoing kind; these, however, may be taken as a correct specimen of the whole.



# SCRIPTURE SUBJECTS FOR EVERY WEEK IN THE YEAR.

1. Creation. Gen. i. ; Rev. xxi. 5.—Godhead of the Redeemer. John i.
2. Fall of man. Gen. iii. 3.—Redemption by Christ. John iii.
3. Cain and Abel. Gen. iv. 2—16 ; Heb. xi. 4 ; 1 John iii. 12.—Enoch. Gen. v. 24 ; Heb. xi. 5 ; Jude 14.
4. Noah. Gen. vi. 7, 8 ; Heb. xi. 7.—Rainbow. Gen. ix. 8—17.
5. Abraham offering Isaac. Gen. xxii. 1—14 ; Heb. ix. 17 ; John i. 29.
6. Jacob's dream. Gen. xxviii. 10 ; John i. 48, 51 ; Heb. i. 14 ; Deut. xxxi. 6 ; Josh. i. 5 ; Heb. xiii. 5.
7. Jacob's prayer. Gen. xxxii. 9—30 ; Hosea xii. 4 ; Matt. xi. 12.
8. Joseph's dream. Gen. xxxvii. 5.
9. Cornelius. Acts x. ; Dan. ix. 21 ; Isai. lxxv. 24.
10. Moses found. Exod. ii. 3—10 ; Heb. xi. 23.
11. Passover. Exod. xii. ; Heb. xi. 28 ; Luke xxii. 7—18.
12. Giving of the law. Exod. xx.
13. Outpouring of the Spirit. Acts. ii. ; Joel ii. 28—32.
14. Sabbath-breaker stoned. Numb. xv. 32—36 ; Neh. x. 31 ; xiii. 15—22.
15. John in the Spirit on the Lord's day. Rev. i.
16. Brazen serpent. Numb. xxi. 4—9 ; John iii. 14, 15.
17. Balaam and his ass. Numb. xxii. 22 ; 2 Pet. ii. 15, 16.



18. Death of Moses on Mount Nebo. Deut. xxxii. 49; xxxiv. 1—6.

19. Falling of the walls of Jericho. Joshua vi.; Heb. xi. 30.

20. Joshua commands the sun to stand still. Joshua x.

21. Samson kills a lion. Judges xiv. 5, 6; 1 Pet. v. 8.

22. Affection. Ruth i. 14—18.

23. Samuel. 1 Sam. i. 2, 3; 2 Tim. i. 3—5; ii. 15.

24. Ebenezer. 1 Sam. vii. 1—12.

25. David and Goliath. 1 Sam. xvii.

26. Ananias and Sapphira. Acts v. 1—11.

27. Solomon's temple. 1 Kings v. 8; 2 Chron. ii.; 2 Cor. iii. 18; Psal. xxvii. 4.

28. History of Elijah. 1 Kings xvii. and xviii.; James v. 17, 18.

29. Jesus feeding the multitudes. Matt. xiv. 13—21; xv. 32—39.

30. Elijah's translation. 2 Kings ii. 1—13; 1 Thess. iv. 16—18.

31. Elisha. 2 Kings iv. 8; Heb. xi. 35.

32. Transfiguration of Jesus. Matt. xvii. 1—13; 2 Pet. i. 16—18.

33. Naaman cleansed. 2 Kings v.; Tit. iii. 5.

34. Jesus cleanses a leper. Matt. viii. 1—4; Mark i. 40—45; compared with 1 John i. 7, 8.

35. Hezekiah. 2 Kings xix. 20; Isai. xxxvi. 21.

36. Mordecai and Haman. Esther vii.

37. Three Hebrew children. Dan. iii.; Heb. xi. 34.

38. Daniel in the lions' den. Dan. vi.; Heb. xi. 33.

39. Jonah in the belly of the fish. Jonah ii.



40. Birth of Christ. Isai. ix. 6; Luke ii. 8—20.
41. Baptized by John. Matt. iii.; Acts x. 38.  
—Tempted by Satan. Matt. iv. 4.
42. Nathanael brought to Jesus. John i. 43—51; Gen. xxi. 33; Micah iv. 4.
43. Turns water into wine at Cana. John ii. 1—12.
44. Conversation with Nicodemus. John iii.
45. Conversation with the woman of Samaria. John iv.; Isai. lv. 1; Rev. xxii. 17.
46. Preaches in the synagogue at Nazareth. Luke iv. 17—19; Isai. lxi. 1, 2.
47. Prodigal son, parable of. Luke xv. 11—22; Isai. lv. 6, 7.
48. Blesses little children. Matt. xix. 13.
49. Rides into Jerusalem. Matt. xxi. 1—11; Luke xix. 28 to the end.
50. Last supper; denied by Peter; betrayed by Judas. Matt. xxvi.
51. Dies on the cross. Matt. xxvii. 34—64.
52. Rises from the dead. Matt. xxviii. 1—11.  
—Ascends to heaven, where he ever lives to make intercession for us. Luke xxiv. 50—53; Heb. vii.



### INVITATION. TUNE, *Smyrna*.

O that my Jesu's heavenly charms  
 Might every bosom move:  
 Fly, children, fly into those arms  
 Of everlasting love.



His side an open fountain is,  
Where all may freely go,  
And drink the living streams of bliss,  
And wash them white as snow.

Ready he is the' blood to apply,  
And prove the record true,  
And all his wounds to sinners cry,  
"I suffered this for you."

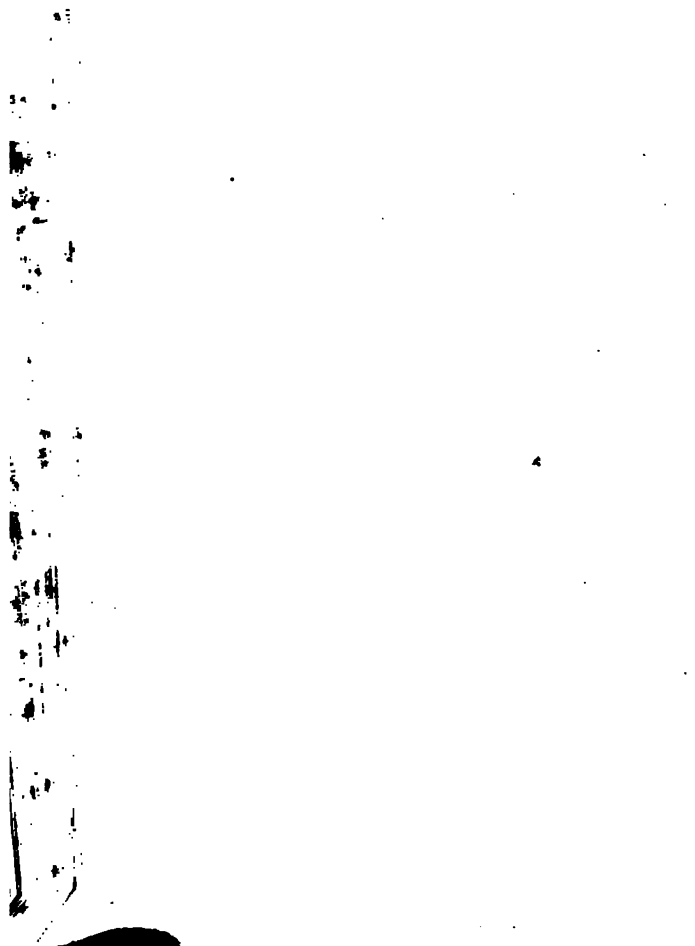
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The Author uses this work in connexion with the "Essay on the Cultivation of the Infant Mind." Thus, on a Monday, he commences with the "Lord's Prayer," in rhyme, as p. 111. On Tuesday, also, he has recourse to it for a "Chronological List of the Miracles of Jesus," p. 65; "Questions on the Love of God," p. 57; a more copious "Lesson on the Advent of Christ," p. 69, &c. It also contains directions for the erection and organization of Infant Schools, &c., pp. 35—48. These two little works, it is hoped, contain a sufficient answer to the question, "How are we to commence and carry on an Infants' School?" Some have formed more elaborate schemes, assuming the principle, that every child has the mental stamina of Bacon, Locke, or Newton. Many children of common understanding are, in consequence, shamefully neglected; while parents and teachers worship some real or supposed prodigy in the family or school. Talent should be cultivated, but not idolized; for many a promising child has been converted into a moral nuisance by this culpable mode of treatment.



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